

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. XLVII, No. 16
WHOLE No. 1191

July 23, 1932

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGES
CHRONICLE	363-366
EDITORIALS	
The President's Relief Bill—Where Are Our Leaders?—Back to the Farm—Father Theobald—Bethlehem and Geneva—We Bid for Sympathy	367-369
TOPICS OF INTEREST	
Can Boys Learn Mental Prayer?—Dublin in June: I. The Offertory—Socialist and Radical in French Politics—Protestant Agricultural Missions	370-376
POETRY	
The Man with Downcast Eyes—Distraction..	372-376
BACK OF BUSINESS	376
EDUCATION	
Do We Teach Religion?.....	377-378
SOCIOLOGY	
Ten Causes of the Depression.....	378-380
WITH SCRIP AND STAFF	380-381
LITERATURE	
Reading Poetry Aloud.....	382-383
REVIEWS	383-385
COMMUNICATIONS	386

Chronicle

Home News.—The House adopted the conference report on the Wagner-Garner Unemployment Relief bill on July 7, and the Senate did likewise on July 9. On July 11, the President vetoed the bill, and the following day Senator Wagner introduced a relief bill without the features to which the President had objected. It provides for loans to the States for direct relief appropriations, for self-liquidating public works, and for the widening of the lending powers of the Reconstruction Finance Corporation, without the permission to loan to private individuals. This bill was passed immediately, and on July 13 the House passed a similar bill, which, after a conference, was held up by disagreement over publicity of the Corporation's loans.—Senator Norbeck's bill for the direct relief of agriculture, granting bonuses for wheat, cotton, and hogs sold in the domestic market, was passed by the Senate, and in the House was met by a similar bill introduced by Representative Rainey. It was thought it would pass in the House, but objection arose in the Senate and the President was expected to veto it if passed.—The Senate, by a vote of fifty-three to eighteen, approved the Glass Currency Inflation bill, introduced as a substitute to the Goldsborough bill. It would provide for a temporary currency inflation of \$995,000,000 by granting the circulation privilege for five years to all Govern-

ment bonds bearing 3½ per cent interest. National banks could use such bonds as security for a currency issue.—The Reconstruction Finance Corporation, in its report for the second quarter ending June 30, announced that it had made loans to banks, other financial institutions, and railroads to the extent of \$1,054,814,486. On July 11, the President recommended a partial reorganization of the Corporation, eliminating two of the ex-officio members, Eugene Meyer and Paul Bestor, and increasing the membership from seven to eight. The Senate approved the first part of the recommendation but not the second.—The Home-Loan Bank bill, described as the last of the President's reconstruction program, passed the Senate and went to conference, where quick action was expected.

The pending negotiations for a treaty with Canada over the proposed St. Lawrence River waterway and power development became a political issue when, on July 9, Governor Roosevelt asked President Hoover by telegraph for a personal conference to safeguard the interests of New York State. The President declined the Governor's suggestion on the ground that negotiations with Canada had not yet been completed. On July 13, the Administration announced that an agreement had been reached with Canada and that the terms of the treaty were being prepared.—Secretary of the Treasury Ogden Mills opened the Republican campaign at Boston by charging Roosevelt with a lack of program for the present situation, asking for specific details of the Administration's alleged failure and of the Governor's own alternative program.

Austria.—While Austrian officials were negotiating for a much-needed loan from the French at Lausanne, the young Nazis continued to fill the country with terror by their violent outbreaks. While it was stated that the attack on the guests at the International Club was merely a demonstration against the Jews, it was evident that the Fascists, who succeeded the Heimwehr as the power of the Right, intended to "make scenes" and to terrorize by violent measures. The casualty list during the week increased enormously over past records. At Eisenstadt, in the Province of Burgenland, while attacking Socialists, the Nazis injured some of the most prominent men of the province and almost killed Dr. Leser, the deputy Governor and friend of the Rightist group.

Belgium.—Troops were rushed to the Walloon district when the miners' strike, initiated by the Socialists but

pushed and directed by the Communists, flared into warfare between the miners and police. Strikes Spread to Flanders Brought about by wage disagreements and by a sudden rise in the price of bread, the strike was extended to the industrial areas of Marchienne, Peronne, Quaregnon, and Charleroi, in which last place a general strike was declared in sympathy with the miners. Transport was halted; furnaces, glass and cement works, electricity and gas works were abandoned by the workers. Police broke up Communist meetings in Brussels; soldiers were ordered to Mons to keep the mines in operation. Violence was feared at Antwerp among factory and dock workers. King Albert cut short his vacation in Switzerland and went at once to Charleroi to direct the military forces.

Brazil.—On July 10, a revolt broke out in the rich State of São Paulo against the provisional Government of Dr. Getulio Vargas established in October, 1930. The revolt, supported by 25,000 well-trained and well-armed State troops, had for its purpose to replace the *de-facto* Government with a constitutional Government. São Paulo and Rio Grande do Sul were dissatisfied over the refusal of Dr. Vargas to call elections. Because of Government censorship of the cables and telegraph, reports were conflicting. The rebels claimed they had the support of Matto Grasso, Minas Geraes, and Rio Grande do Sul, and were in complete possession of São Paulo. The Federal Government was inclined to minimize the extent of the revolution. However, on July 13, \$1,500,000 was voted as a war fund, 400 trucks and buses were commandeered for transportation of troops against the rebels, and neighboring States were ordered to give up whatever arms and munitions the Federal troops should requisition. Loyal troops closed in on the rebels from the north and the south. While taking these firm measures to confine and suppress the revolt, the Government made efforts to avoid bloodshed and several reports stated that peace negotiations with the rebels had already begun.

Canada.—All the Governments parties to the Imperial Economic Conference which opened at Ottawa on July 21 were of the opinion that it was one of the most vital meetings yet held for the welfare of the Commonwealth. All, likewise, though prepared to insist on their own demands and though openly announcing their intention to consider their national interests first, were sanguine of great hope for the Empire as a whole. In general, the Conference seeks to bind the self-governing and colonial units of the Empire more closely economically, and to effect this by lowering the trade barriers to the lowest possible level. The provisional agenda issued by Prime Minister R. B. Bennett covered three main subjects: (1) general trade questions; (2) monetary and financial questions; (3) negotiations of trade agreements. To the last no definite assignment was made. To the second was added the explanation that there would be "consideration of existing inter-relationships of the various currencies and money

standards of the Empire and of the desirability and feasibility of taking steps to restore and stabilize the general price level and to establish exchange." The first heading was the most detailed in its divisions and subdivisions. The three chief points included: (1) examination of aspects of general trade and tariff policy and administration affecting empire trade; (2) commercial treaty policy with respect to foreign countries; (3) consideration of the appropriate basis and means of effecting inter-imperial economic cooperation, including review of existing agencies, etc. The agenda was drawn up after consultation by the Canadian Government with the Governments of the United Kingdom, Australia, New Zealand, South Africa, Irish Free State, Newfoundland, India, and Southern Rhodesia.

China.—Kidnaping of American citizens, which attended the renewal of Communist activities in Kansu, Honan, and other Chinese Provinces, prompted the American Minister* to make representations to the Nationalist Government to take adequate measures for the protection of American citizens. The Nanking Government, which had been hampered in its efforts to repress the Communists by lack of funds was promised a loan of \$500,000 monthly for the anti-Communist campaign, and appointed General Chiang Kai-Shek to direct the campaign. The Nanking Government notified all foreign legations that large areas in Hunan and Hupeh were dangerous because of increasing Communist activity and that large-scale warfare was imminent. Meanwhile, there was a pitched battle on July 8 between Communist students and the military for the possession of the Hopei Normal School which the Communists had seized. The following day a division and a half of unpaid Government troops fighting the Communists in Sinyang went over to the Reds.—The civil war between two factions in Canton ended in favor of General Chen Chia-tang, when Admiral Chan Chak, who had held the island of Hainan with a portion of the southern navy, agreed to depart for Europe. His marines and warships were to be merged with the Nineteenth Route Army in Fukien Province.

The situation in Manchuria continued uneasy. On July 8, irregulars captured seven steamers plying the Sungari River between Harbin and the Russian frontier. The Japanese officials suspended all shipping beyond Titaize, sixty miles east of Harbin. Large slices of Northeastern Manchuria were seized by the irregulars, and Japan called on former officers in the Russian army to assist in suppressing the bandits. A dispatch from Moscow on July 13 asserted that a group of Manchurian local police, commanded by a Japanese adviser, had seized the Chinese Eastern Railway's harbor on the Sungari at Harbin. It was claimed that the seizure was an effort to divert trade from the Chinese Eastern to the South Manchurian Railway, controlled by the Japanese.

Czechoslovakia.—Thomas Bat'a (pronounced Batya), the nation's leading industrialist, was killed by an airplane

crash on July 13. The cause of the accident, which took place while flying low over the factories, was obscure. M. Bat'a was the principal shoe manufacturer in Europe, and his remarkably successful business won international fame, particularly for his interest in the workers' morale; and is regarded as a national asset of chief importance. He had worked hard to make up, by foreign expansion, for the loss by one-third of his exports in 1932.

France.—At the close of a twenty-four hour session on July 12 the Chamber voted 306 to 172, with 125 members abstaining from balloting, to sustain the finance bill providing economies of more than \$100,000,000 in this and next year's budgets. The bill, which included a new increase in income taxes, was still to be voted on by the Senate. The vote was a triumph for Premier Herriot and dissipated all rumors of his impending fall. Moreover it showed an interesting line-up among the Deputies. When the Left was not satisfied with the economies proposed in the military expenditures, some of M. Herriot's own Radical Socialists abandoned him, the entire Socialist vote opposed him, and he found himself supported by the Right.

Germany.—The decisions made at Lausanne and the reactions of the political leaders and the press to Chancellor von Papen's attitude became a secondary matter to the people engulfed in the maelstrom of domestic political strife. On the one hand the Centrists, the Socialists, and the Democrats were linked together against the extremes of Nationalism and Hitlerism in defense of the Republic and Liberalism; on the other, the extremists of the Nationalist, Nationalist Socialist, and Communist parties were in bloody conflict as the excitement of the coming elections flamed out in every city and hamlet. Leading authorities in Germany had repudiated the idea, frequently rumored, of the return of the Hohenzollerns.

Little could be learned of the success of the various contending parties in winning supporters for the election on July 31. Unless one party or a coalition group could manage to secure a weighty majority to lead in the Reichstag, the present method would continue. It was the general opinion of experts that Hitler would not be able to gain much more than he now has, which is far from a majority; and the possibility of the Centrists joining with him was even more remote. The constant conflicts between the Steel Helmets and the Nazis showed that many of the Nationalists feared the extreme socialistic tendencies of the Hitlerites.

The contest was not without violent street fighting and frequent bloodshed. On Sunday, July 10, the Government was aroused to the necessity of taking measures by the report of eighteen deaths and scores of seriously wounded victims of hand-to-hand engagements. With Chancellor von Papen, who went to Neudeck in East Prussia

to report to the President, resting at his home, traveled Baron von Gayl, Minister of the Interior, to discuss the domestic problem. Many were demanding the revival of Bruening's decree to prohibit the wearing of uniforms and the carrying of arms by shock troops of the various parties; but it was hinted that the Government intended to take other measures to put down the evil. In spite of a solemn pledge of truce among the students of the University, bitter clashes again broke out and classes were suspended. The country was startled by the announcement during a lawsuit in Kiel when Captain Ernst Roehm, one of the organizers of Hitler's storm troops, stated that these troops were acting as a "border guard" in conjunction with the regular Reichswehr, and that the Reichswehr Ministers were aware of this status and had approved. He claimed that the storm troops now numbered over 400,000 men, an increase of a thousand since March.

Ireland.—The hostility latent between the Fianna Fail Government and the representative of the Crown, Governor General James McNeill, was revealed in the publication of a series of letters that passed between the two parties since April 26. The Governor General complained of discourtesies shown him by two Cabinet Ministers when they left the room at his entrance at a reception at the French Legation, and of other discourtesies that happened in connection with the Eucharistic Congress. He stated that it was his "decision to have an apology made to me as an alternative to my removal from office." President De Valera, though he referred to the French Legation matter as "unfortunate and regrettable," saw no reason for an apology. The Governor General gave the correspondence to the press, withholding only one letter from President De Valera marked "personal." The Executive Council, through James Geoghegan, sent official word to the Irish newspapers that the correspondence was not to be printed, and through Mr. De Valera sent "advice" to the Governor General that the letters, being confidential State documents, should not, in accordance with the Official Secrets act, be revealed to the public. English newspapers carried large excerpts from the letters. Later, the Executive Council rescinded the ban on publication of the letters in the Free State. Though the clash was quieted for the present, further reactions were expected.

Retaliatory measures to the British tariff on Free State goods were introduced in the Dail on July 14, and forced through all the stages as rapidly as possible. Through this bill the Government will be empowered to impose customs duties on any description of goods to the amount it thinks fitting. The powers will be directed, it is held, against British imports of coal, wheat flour, automobiles, etc.—In the Dail, entering the debate on the land annuities, President De Valera declared that the decision to demand an *international* arbitral court on the Irish payments was irrevocable. Through the mediation of William Norton, Labor Leader, Prime Minister MacDonald invited President De Valera to a conference in London

**Bat'a
Killed**

**Finance
Bill**

**Political
Factions**

**Hitler's
Chances**

**Street
Fighting**

**The Government
and Crown**

**British
Disagreements**

to discuss a new plan for an arbitral court, whereby each Government would freely choose two members.

Peru.—On July 7 an Aprista-Communist revolt broke out in Trujillo, third city of the Republic, when civilian mobs attacked a detachment of the garrison on its way to the port of Salaverry. After a four-day siege, in which the rebels were bombed by airplanes and by the cruiser *Almirante Grau*, the city was recaptured. The loyal forces were told a harrowing story of drunken rioting, lynchings, and arson. Every effort was made to cut off the escape of the rebels who were in flight in all directions.

Communist Revolt

Spain.—On July 10, Alejandro Lerroux delivered a speech at Zaragoza denouncing the present Azaña Government as a virtual dictatorship and insisting that it should give up its power. The next day, having returned to Madrid, Señor Lerroux, while addressing a public gathering, declared that the Azaña régime had failed and that he himself would soon be head of the Government. Blaming the inefficiency of the present Government upon the presence of too many parties, the Minister stated that his Government would consist of members of his party only.

Azaña's Fall Expected

Disarmament.—American objections on July 14 barred the summing up of the resolutions concerning the arms conference. The Hoover arms plan was hailed by Dr. Julius Curtius, Germany's ex-Foreign Minister, as promising security and confidence. Germany's abolition, he stated, of the most dangerous methods of offense, would add to the security of every country. The British proposals were welcomed at Washington, but it was stated that they would need careful study.

British and American Proposals

International Economics.—On July 8, an agreement was reached at the Lausanne Conference with regard to reparations. It was agreed that Germany should pay to the Bank for International Settlements \$714,000,000 in bonds, at five per cent. These bonds would not be negotiated until after three years from the date of the settlement. If in fifteen years they could not be negotiated, they would be canceled. Conditional measures were also taken extending a moratorium on inter-governmental debts; it was agreed to assist Austria and the Danubian States, which were embarrassed by a huge grain surplus; and machinery was created for an economic conference under the auspices of the League of Nations. The question of War guilt was avoided.

Reparations Accord

At the same time it was made known that a "gentlemen's agreement" had been reached by the Powers at Lausanne, concerning the debts to the United States. This, Sir Neville Chamberlain, Chancellor of the British Exchequer, declared when questioned thereon in the House of Commons, was nothing more than an agreed summary of conversations which took place between the creditor Powers.

Secret Agreement

The news of this secret agreement created considerable stir in the United States Congress. Resolutions were introduced by Senators McKellar, and Gore, both Democrats, requesting that the Government inform Congress as to the truth of these reports; also whether the transfer of colonial possessions in lieu of debts would be considered. In a statement to the Senate authorized by Secretary Stimson, Senator Borah, Chairman of the Foreign Relations Committee, declared on July 9 that the United States had had nothing to do with this agreement. Germany announced officially that she had nothing to do with the agreement and refused to be drawn into any combination against the United States. French opinion was uneasy over the American reaction; but Premier Herriot felt that he was carrying out the ideas reached in the Hoover-Laval conversations in Washington. In the meanwhile, violent denunciations were taking place in Germany of the Lausanne agreement in both nationalist camps; while the Centrists said little, and little definite could be predicted while the election campaigns were on. Chancellor von Papen, however, was sure of its final ratification. Throughout the world in general the agreement was hailed as the beginning of a better era.

Reactions

The British and French Governments announced on July 13 an agreement between themselves which was estimated as re-establishing the Anglo-French Entente as a dominant force in European politics. The text of the agreement was read in the House of Commons by Sir John Simon, Foreign Secretary, and stated: (1) that the two nations would continue to exchange views and keep each other informed; (2) that they would work together for a solution of the disarmament question; (3) would co-operate in preparing for the world economic conference; and (4) "pending negotiation at a later date of a new commercial treaty between their two countries, they will avoid action in the nature of discrimination by one country against the interests of the other." The Entente Cordiale had been resurrected, Premier Herriot told the Chamber of Deputies. Thus another link would have been forged between European nations in the matter of War debts to the United States. Many saw in it the formation of a European front. President Hoover wrote to Senator Borah that this would be resisted.

Anglo-French Agreement

Next week, under the title of "The Parties' Economic Planks," the Editor will examine the platforms of the political parties, including the Socialist, from the point of view of the Pope's economic principles.

Francis P. LeBuffe will take up an old subject in a new way in his paper, "Can Science Discover God?"

J. Edward Coffey's thrilling paper in this issue will be continued next week: "June in Dublin: Consecration and Communion."

From another angle Laurence P. Byrne will also treat the same event in "The Congress: An Interpretation."

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, JULY 23, 1932

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
JOHN LAFARGE

FRANCIS X. TALBOT
GERARD B. DONNELLY
Associate Editors

WILLIAM I. LONERGAN
FLORENCE D. SULLIVAN

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: Medallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

The President's Relief Bill

WHEN the President vetoed the Wagner-Garner unemployment relief bill, it was conceded that he had won a tactical victory. Congress had expressed its opinion, but was unwilling to express it once more by a two-thirds vote. The President has his bill, substantially as dictated by himself, for while the issue is not known as these lines are written, the outcome is hardly in doubt.

An outline of the measure will be found on another page of this Review, but it may be useful to point out here some of the benefits which it will not bestow. Individuals and private industries are excluded from direct participation in the loan, and thus at one effective stroke the farmers, the owners of small factories, and the unemployed are put outside the pale of that part of the bill. In the words of the insurgent group in the House, headed by Representative LaGuardia, of New York, "the dripings patronizingly promised the farmers and the unemployed through the medium of the Reconstruction Finance Corporation have not materialized."

Up to the present time, the Corporation has loaned, or is pledged to loan, more than a thousand million dollars to banks and railroads. This sum includes the \$80,000,000 which Charles G. Dawes secured for a Chicago bank a few weeks after he had resigned as chairman of the Corporation. Incidentally, the new bill bars for the future all loans to former officials or employees, if made within twelve months after they have severed their connection with the Corporation. A billion dollars is a large sum, but it can hardly be said that these loans have as yet brought about any appreciable change in the unemployment situation.

While the President has won his victory, there is also a victory in the new bill for Alfred E. Smith. In a public statement issued early in June Mr. Smith showed that the President's distinction between enterprises that were productive and "self-liquidating" and enterprises that were not, was irrelevant in some instances and absurd in others. Yet that statement ended with an appeal to the parties to grant the President the authority which he asked, and

while holding him responsible for his use of it, to support him loyally in carrying out the policies he thought necessary.

Congress has now given the President what he asked. The revised bill will not satisfy those who backed the original measure, but we hope that the parties and all factions will put politics aside, and assist the President to do the best he can with his bill. Nine million wage-earners are out of work, and the number grows daily. Probably an equal number are working under a slashed-wage scale, and since the Government has recently set a bad example by reducing the wage paid its employees, that number will also grow. Let Congress and all political leaders forget partisan politics for the moment, and remember the millions who face starvation.

Where Are Our Leaders?

IN a conference address at Columbia University last week, Dr. George S. Counts, of Teachers College, bewailed the fact that education in this country is not giving us leaders. What is even worse, it is not giving us followers. Neither prosperity nor depression, complained Dr. Counts, "has brought forth leaders of a stature commensurate with the need." And in what we must deem a cynical mood, Dr. Counts consigned the mass of his countrymen to that outer darkness in which every Babbitt is a paragon of civic, intellectual, and moral virtue.

There is much truth in Dr. Counts' indictment. Even if we had men whose stature entitled them to lead, it is doubtful whether we should recognize them. Our mental equipment, said Dr. Counts, is too meager, our range of ideas too limited, our inherited prejudices too deep seated. Still, this is no new indictment of the rank and rabble. More than a century ago, Alexander Hamilton, in a moment of haste later regretted, cried out that government by Demos was government by a fool, and the poets as well as the historians hint at the existence of many a swordless Hampden who never rose to defend his country, simply because his country would have none of him. To harry and hound, or to ignore, its greatest and best, has long been the world's custom.

But if we have no leaders, and a people who would not follow if we had them, the state of the world must be indeed sad. Yet it is not irremediable. Perhaps we have talked too much about training for leadership. Undoubtedly, our concepts of the meaning of true leadership have been nebulous. "Potential leaders should be spotted in the schoolroom," said Dr. Richard Allen, of Providence, at the same meeting. But how? Do these young people present certain physical or mental traits which set them aside infallibly from the herd? Every teacher whose experience has spanned a quarter of a century has his list of boys and girls whose young promise, in spite of favorable environment, was never fulfilled. The elements that make a man or a wastrel, a useful leader or a no less useful follower, are not physical materials which, given definite conditions, will always present a uniform reaction. We can "spot" good material, but its reaction under the complex conditions of human life, no man can foretell.

We are asking too much when we put the burden of

preparing our leaders and our followers on the school alone. Who trained Lincoln to lead? What school made Washington? After all, your true leader is not necessarily one who struts on a world stage. The father who works for a meager wage, and gladly gives of his toil, that his wife and children may have a modicum of comfort, may be a leader whose worth to the world is greater than that of the victor on the field of battle. He is a leader who does his duty as best he can, in the environment in which Providence has placed him.

Back to the Farm

A SURVEY recently published by the College of Agriculture of the University of Kentucky gives an interesting account of a back-to-the-land movement in twenty-six of the mountain counties of the Commonwealth. Within the last few years about 7,000 families have gone back to the farm, principally from the mining camps and industrial centers which had lured them away in the last decade. Since 1928, the mines have been able to afford employment to only a very small percentage of the workers, and much distress, with which the local communities are poorly equipped to cope, has resulted.

Of the returned emigrants, about five per cent are occupying farms which they owned when they left, or which they recently purchased. Twenty per cent moved into the homes of relatives, and about seventy-five per cent have settled as tenants on any land they could secure. The survey is very frank in stating that the results have not been particularly happy. Very many of the families took up unproductive soil. Others, located on ground of fair value, are poorly equipped to work it, or too ignorant to work it at a profit. Thus "the influx of families has added considerably during the last year to the work of the county agents."

One encouraging sign, however, is the appointment of committees in some of the mining counties to consider what can be done to rehabilitate these families on the land. The mining industry has been overmanned for years, and its present condition in Kentucky gives no hope that it will ever be able to reabsorb the men thrown out of work since 1928. Some of the counties have been forced to supply the immigrants with food and clothing, but the burden has grown so heavy that within a short time it will be intolerable. Contributions from the counties as well as from private individuals are all but exhausted. Unless the land can be made to support these people, they will starve. Here, plainly, is a case in which the civil authority is obliged to intervene, since, unaided, the individual can do nothing.

Kentucky now has an opportunity to test on a large scale the possibilities of this back-to-the-land movement. People do not have to be wheedled back to the farms. They are already there, but most of them are unable, many for no fault of their own, to make use of the land. The appointment of agricultural agents to teach the incompetent, and the authorization of loans for the purchase of seeds and machinery are necessary, if the experiment is to be given a fair chance of success.

Success, of course, cannot be guaranteed. Some of the

land now occupied is probably worthless, and many occupants may lack every quality of a good farmer. But the Commonwealth would not risk much, it would seem, in helping the capable and industrious to provide for their own needs.

Father Theobald

WITH the passing on July 5 of the Rev. Stephen Louis Theobald, for twenty-two years pastor of St. Peter Claver's Church in St. Paul, the roster of colored priests in the United States is reduced to two. This number, it is hoped, will be augmented shortly by the ordaining of several promising candidates from St. Augustine's Seminary at Bay St. Louis, Miss.

Father Theobald's life and character, apart from other considerations, are a refutation of the fears alleged by those who would deny the honors of the altar indiscriminately to members of the Negro race. Born at Georgetown, British Guiana, in South America, Stephen Theobald received his early classical education and made part of his philosophical studies at St. Stanislaus College and Queen's College in Georgetown, later at Cambridge University in England. His philosophical studies were completed at the St. Paul Seminary, where he made his course in theology, and was ordained June 8, 1910. He was a man of piety and zeal, as well as scholarly attainments and habits. His funeral, it is reported, was attended by a hundred of his fellow-priests and five prelates of the Archdiocese of St. Paul; and over a thousand people were turned away from the church door. The Most Rev. Archbishop of St. Paul visited him on his death-bed.

The question is sometimes asked: "Do colored Catholics desire the ministrations of priests of their own race?" Instinctive delicacy on their part may cause an answer to be withheld; since an unqualified "Yes" may sound unappreciative of the white priests who are devoting themselves to the Negroes' welfare. Nevertheless, the universal interest and enthusiasm aroused among Catholic Negroes by the presence of Father Theobald witnesses to a serious belief on their part that the Negro has not taken his rightful place in the Church until he can truthfully say that there is a Negro priesthood.

The existence of such a priesthood will be an evidence that American Negroes no longer, in any sense of the word, are "aliens" and "strangers to the testament," but are "made nigh" by the blood of the sacramental Christ; "for He is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in the flesh," will "reconcile both to God in one Body by the Cross, killing the enmities in Himself." By the participation of their own number, through their worthy representatives, in the Sacrament of Holy Orders, they will themselves participate, as is normal for all great bodies of baptized Christians, in the full heritage of the Church's liturgy and her sacramental life.

Objections are raised, difficulties are urged, concerning the education of Negro candidates for the priesthood, or their placing when once ordained. Difficulties there are; and Father Theobald himself never minimized them. But are they greater than obstacles that the Church has met

and surmounted in the past in the raising up of her clergy; when she ordained the wild tribes of northern Europe, to the amazement of cultivated Milan and Marseilles; or today, when her native clergy are springing up in every jungle and South Sea isle?

The Catholic Church, said Father Theobald on one occasion, is the only institution that will solve these problems, "because she is the only institution that teaches the essential things of life." The hope for a Negro clergy is founded upon these essential things. Though Father Theobald's tongue is stilled in death, his soul will continue to pray for that hope's fulfilment.

Bethlehem and Geneva

ALL who welcomed the Kellogg Pact, under which the signatories renounced war as an instrument of national policy, and bound themselves to seek the solution of all disputes through pacific means, are looking uneasily to Geneva. What the plain man understands in a plain sense is often wrested into obscurity, and that, it would seem, is what the military and naval experts at Geneva are doing. The debates which began last February discussed the distinction between weapons that were offensive and weapons that were purely defensive, and ended in a welter of platitudes that satisfied no one because they settled nothing.

Yet, as the Editor of the London *Month* observes, the discussions have not been wholly useless. If they do nothing else, they help to bring war as a means of settling international differences into disrepute, by stressing its wasteful and inhuman character. Public opinion is thus aroused and set in motion against the politicians who still cling to the old diplomacy, and resolutely blind their eyes to the terrible spectacle of post-War Europe. When that public opinion can be directed against the cabals which at present, unfortunately, rule the counsels of the nations, we may hope for the beginning of an era in which the principles of justice and charity will be religiously respected.

For this reason, all Catholics should enlist in the cause of peace. It is true that extreme pacifism, which holds that all armed conflict is intrinsically evil, cannot be justified, but between pacifism and the love of international peace, there is a vast gulf. Given a just cause, and the impossibility of finding any other means of redress, war is legitimate, and no Catholic is at liberty to embrace the contradictory thesis. Today, however, it is difficult to reject the conclusion reached by the Dominican theologian, Father Stratmann, that, short of the immediate need of repelling actual aggression, no aggrieved nation can have interests so important as to warrant recourse to war. "The means, although not intrinsically evil," comments Father Joseph Keating, S.J., "has become so closely and inevitably bound up with every form of iniquity that its use is debarred by Christian morality." In spite of declarations issued by governments for the purpose of quieting the public conscience, it is fairly clear that at the present-day nations are ready to push to extremes the principle that in war all is fair and proper, provided that it distresses the enemy. War, as Sherman remarked sixty

years ago, is hell. Speaking in the same sense at the Congress of the German Catholic League of Peace last year, Bishop Schreiber, of Berlin, declared plainly that modern warfare has become a horrible disaster, inflicting the greatest evils on all the belligerents, and even on the neutral nations. Hence, since recourse to other means of settling disputes is possible, "no war can any longer be considered just."

These eminent theologians, it will be observed, do not condemn war as a means that is intrinsically evil. They do stress, however, a fact that is obvious to every impartial observer, namely, that today the conditions which alone can justify the use of a means not wrong in itself are rarely to be found. Geneva, it seems to us, has been reluctant to admit this truth. Led by the Vicar of Christ, who bids us work for the establishment of the Peace of Christ in the Kingdom of Christ, Catholics can bring the world back to Bethlehem. There alone shall we find peace.

We Bid for Sympathy

WHEN seven years ago, the Rev. William I. Lonergan, S.J., was added to the staff of this Review, a new champion of Catholic apologetics took the field. As dean of Santa Clara University, Father Lonergan had labored with energy and success, and he brought with him to New York all the zeal, the earnestness, and the learning which gave him power as an educator in the West.

A keen student of current events and a theologian of unusual attainments, Father Lonergan was at once at home in his new work. His contributions to this Review immediately attracted attention, and he was soon in great favor as a lecturer and retreat master. His associates often wondered how he managed to meet all the demands on his time. His duties as associate editor were always his first charge, but he found time to lecture in many parts of the country, to conduct retreats for the clergy in dioceses as far apart as Los Angeles and Philadelphia, and to preside at forums and at week-end retreats for the laity. In all these works he was eminently successful, for in everything that he undertook, he was painstaking and thorough. His kindly manner won all hearts, and his great learning, which his simplicity and modesty could not conceal, but only adorned, inspired confidence in the sincerity and wisdom of his counsel.

The Editors had hoped that they might continue to rely upon his services, but for the Jesuit there is no abiding residence on this earth. Some weeks ago, the news came from Rome, ordering Father Lonergan to assume the responsibilities of the presidency of the University of San Francisco. Deeply do the Editors regret his departure, and their sole consolation is the fact that their loss is education's gain. However, as AMERICA has defended the cause of Catholic education in season and out, there is an element of grim humor in the situation, since we are called upon to certify the sincerity of our profession by giving up one of our strongest supports. Wishing Father Lonergan God's choicest blessings, we congratulate the University of San Francisco in securing as its head an understanding educator, an inspiring leader and a true priest of God.

Can Boys Learn Mental Prayer?

F. P. LeBuffe, S.J.

AS indicated briefly in AMERICA (July 16), a Directors' Sodality Convention was held recently in Chicago during the days that elapsed between the College and the High School Sodality Conventions. Over sixty were present and represented the following groups of priests and Religious: secular clergy; Vincentians; Precious Blood; Brothers of Mary; Brothers of the Sacred Heart; Society of the Divine Word; and Jesuits.

For four days (June 20-23) the discussions, carried on with unusual candor, centered about the spiritual direction of the Sodalists. Most present were, indeed, engaged in the direction of boys, but every subject discussed and even the practical applications were equally suited for girls. In fact the four days were taken up with the spiritual guidance of *youth*.

One matter—and it was the first proposed—is of wide interest. On Monday morning Father Francis Deglman, S.J., (Creighton High School) addressed the group on "Boys and Mental Prayer." Father Deglman has long been noted for his splendid work with boys as a spiritual guide and every one there present listened intently to his talk, for they knew it was based on hard and long experience.

His words provoked a relation of similar experiences along the line of simple mental prayer from Father Louis Mulry, S.J., Jesuit High School (New Orleans), and Father V. A. Mitchell, S.M., Maryhurst Normal (Kirkwood). These made the most definite contributions.

As a result of the subsequent discussions, joined in by many of those present, the following suggestions for "The Cultivation of a Deeper Spirituality Through Mental Prayer" were adopted unanimously by the group. The first section enunciates principles for the Director:

I. Recommendations to Directors

1. There is an absolute need of furthering spiritual direction of Sodalists with a high perspective both in action and in prayer.
2. Spiritual direction should be integrated if possible about certain *central* truths of faith, e.g., the Mystical Body of Christ, Christ the God-Man, the Mass as your Mass, Mary our Mother, etc.
3. It is further recommended that the teacher in the classroom should carefully and fully develop such central doctrines.
4. Herein the purpose is:
 - (a) As in the Christmas Crib and Stations, to learn to visualize and to see and feel the facts of faith; and
 - (b) The central goal—to get acquainted with Christ, who is not only the God-Man but the God-Man plus us.
5. The open profession by the director that the purpose of the Sodality is to preserve and increase sanctifying grace and thus make saints. "Only angels and saints are in Heaven."

In the above, No. 1 needs no explanation. No. 2 had been first suggested by Father Francis Burke, S.J., of Georgetown University, who asserted that "our spiritual life often lies scattered all over the lot." Hence the need of "integration," of uniting all our spiritual activity around some central principle or some central dogma of

Faith; of course, the one that most appeals to the particular individual. Otherwise, as some one has put it, we have "grab-bag" souls, from which we pull out now one virtue, now another, in helter-skelter wise.

No. 3 is distinguished from No. 2 in this. In the classroom the teacher presents moral principles and the truths of Faith *largely* as knowledge. In direct spiritual instruction (No. 2) the Director presents these truths as dynamic or motivating forces, of their very nature urging us to action. (Of course, the teacher should not keep the classroom presentation wholly divorced from this aspect of the matter.

Under No. 4 (b) is summarized the doctrine of the Mystical Body of Christ—"the God-Man plus us"—a doctrine which is so much to the front today and which occupied a deal of the discussion, under the leadership of Fathers Francis Burke, S.J., and Gerald J. Ellard, S.J., both of whom won fine praise from older, hardened campaigners for the warmth and clarity of their exposition.

No. 5 is a plea for "hard-headed holiness" brought down to the student level in a practical way, assuring them that to be a saint is to do merely: *what* you ought to do; *when* you ought to do it; *how* you ought to do it, and *why* you ought to do it. When they realize this, young and old become really eager for sanctity since they see it is within the realm of possibility.

Under No. II suggestions were made *based on actual experience*—only (e) being as yet a bit untried with boys.

II. Practical suggestions, in keeping with the idea of our Saviour, to strive after perfection—

1. By a close observance of the Commandments which are to be put forth in a *positive* way. Commandments 1, 2, and 3, referring to God, express Faith, Hope, and Charity. Commandment No. 4—Respect for authority. No. 5—Charity. No. 6—Purity. No. 7—Honesty. No. 8—Truthfulness. Nos. 9-10—the interior life.
2. Through a cultivation of a deep spirit of prayer.
 - (a) By use of ejaculatory prayer.
 - (b) By simple talks with Our Lord.
 - (c) By the director taking class to chapel and provoking meditation by questions.
 - (d) The "listening in" or silent prayer.
 - (e) St. Ignatius' Second Method of Prayer.
 - (f) Cultivating meditative recitation of rosary and Stations.
 - (g) "Pop calls" to Blessed Sacrament (only intimate friends may pay "pop calls").
 - (h) Teaching the examination of conscience.

It was Father Deglman who, admitting the modicum of truth that is contained in the present contempt for the "Don't Psychology," showed (under 1) that even the Ten Commandments—largely "don'ts"—may be unfolded in both a negative and a positive way: the sin is prohibited; the virtue is inculcated.

In 2 (b) is indicated the method used by Father Deglman with his boys: "Go into the chapel for a couple of minutes and talk it out with Our Lord just as you would with me."

For 2 (c) Father Mulry said: "I take the boys to the

chapel, and kneeling in the sanctuary I ask: Pointing to the Tabernacle: 'Who's there?' 'Who is He?' (A few moments' pause.) Pointing to myself: 'Who am I?' 'Why do I need Him?' (A few moments pause.) Etc., etc."

For 2 (d) Father Mulry indicated that he merely sent the boys to the chapel to "kneel and listen to" Our Lord.

For 2 (f) Father Mitchell told of the method he had used: "At the beginning of each decade of the beads, I announce the Mystery, indicate a few thoughts thereon, and after pausing a moment in silence, insist with the boys that while saying the decade they think not on the words but on the mystery." And in like manner for the Stations.

Under 2 (g) is indicated an easy way of furthering frequent, *brief* visits to the Blessed Sacrament. "Only *intimate* friends may pay a pop call—just coming to the

door, poking their head in, asking about everyone; and then off they go—just popping in and out. Since we are intimate friends of Our Lord we may pay Him 'pop calls.'" (One class of boys had adopted this practice and made over 2,000 visits in one month.)

These are the findings of over sixty hard-headed, long-time directors of boys. They are *pragmatic* in the sense that they have been found to work *with the American boy of 1932*.

And when we met the boys and girls in their own conventions, and heard them plead for a deepening of their interior lives and of their spirit of prayer, we were convinced that the fields are ripe unto the harvest; and that the sowing of the seed of habits of mental prayer, at least of the simpler sort, is quite imperatively the duty of the guides of souls *now*.

Dublin in June

I. The Offertory

J. EDWARD COFFEY, S.J.

"**T**HANK God for this hour!" Mr. Chesterton said for us all as we knelt breathless amid the adoring thousands at the Phoenix Park finale. And if there be those who think *that* a surprisingly simple thing for our Catholic Knight-of-the-Rainbow-Lance to have said, let them remember that he was hearing Mass with the Irish—800,000 of them. Of course, there was never anything baffling about the idea of a Eucharistic Congress—except the Mystery of Love itself, and of its merciful flowing from His side through the Universal Church into our hearts. But Ireland made it look simpler still during the national act of praise and thanksgiving to which she gave all the warm, pent-up devotion of her Catholic heart the last week of June. To almost all the nations singly she had long since given vigorous and persistent testimony of the Christ who lives in His Church and speaks through His Pontiff. Collectively, they should wait for the fifteenth centenary of St. Patrick's coming to kneel on her green altar carpet beside her, to thank God for the gift of Himself which has been her sole and sublime treasure down the tortured ages.

There was no mistaking the sincerity and simplicity of this "Eucharistic" note at any time during the Congress. No professional obligato of State officialdom or of economic interest intervened to complicate it. Even the vigilant non-Catholic correspondents of two or three continental newspapers found it impossible to get cavilling material sufficient for a respectable dispatch, and "remained to pray." The Government (Opposition and all) spent a good deal of its time from Tuesday to Sunday on its knees, or welcoming the Papal Legate and his eleven Cardinal escorts, or supporting the canopy which sheltered the Blessed Sacrament.

It was this perfect collaboration between Church and State authorities, which he thought unequalled in history, that wrung from the Cardinal Archbishop of Paris a wistful *magnifique!* Nor could a handful of French ad-

jectives fittingly express the beauty of the children's "Mass of the Angels," at which Mr. and Mrs. de Valera and their seven children, along with the entire ministry and their families, beads and book in hand, assisted prayerfully. This was no empty, dress-and-dally ceremonial. Here were an independent nation's governors submissive, like their subjects, to the King of Kings.

Shopkeepers were uniformly content, eager even, to minister to the pilgrims' needs, without fattening upon them. One American lady, when told a certain piece of Irish lace was worth three dollars, offered five for it, and had her bid promptly refused. Selling rosaries at the pier when our ship landed was a happy ragamuffin of eighteen. One of our party—who reminded me vividly of Tarkington's loud and genial *Tinker* of "The Plutocrat"—bought three pairs of beads and tossed the youngster a dollar, saying: "Keep it all, sonny; this week ought to bring you lots of money, eh?" All the wealth of all the Irish ages trickled into the poor boy's answer: "Well, sir, if it brings us the grace of God, we'll be satisfied."

Conductors and policemen took on, during a week of constant strain, something of the dignity and quiet usefulness of acolytes. The traffic squad almost to a man fingered their rosaries with the "unofficial" hand during the final procession, though one of them confided to me that "Dante himself would have fainted at what I saw pass this corner today." Nerves that by any human odds should have been at frayed edges, somehow never were. The phenomenon has often been observed at Lourdes.

The Dublin "Garda" and 'busmen, alert and resourceful to a fault, simply could not, that week, permit themselves the coldness and brusquerie that we have grown to think inseparable from efficiency. Cheerfulness was always "creepin' in." There was no sense in hurrying people at their prayers. The Apostles probably had the same trouble—and consolation—making just that kind of

a throng sit down, for the miracle of the Loaves. One buxom matron armed with field-glasses had contrived to block perfectly the entrance to an empty tram, in full view of the altar at O'Connell's Bridge, while fifty clamoring kiddies were waiting to get on. What good news *she* would have been for a subway shuttle guard at Times Square! I waited fully two minutes for the engines of the young red-faced conductor's wrath to boil. "Come, mother," he said, "a bit of a step aside, to let the children mount." Perhaps the best English in the world is spoken in Dublin, as the claim goes, because it is warmed on the way to the lips in a Catholic heart.

At the right hand of the stewards and the Gardai, Catholic Boy Scouts (three thousand strong at the Phoenix Park cathedral) and Girl Guides made actions speak louder than words and did a feverish business in "good turns"—the term sounds singularly cold at the foot of the altar of the Living Christ!—sharpening pencils for the press, retrieving babies and birettas, keeping end-lines of worshipers creditably straight. I watched one line *stay* straight at Sunday's intermission while a sorrel-topped Scout of St. Laurence O'Toole dropped his baton, broke the cordon and climbed ten feet of a flagpole to "snap" the Papal Legate for a Dutch damsel in distress.

But disarming and reverent as it was, the devotion of statesmen, stewards, and public servants merely served to reflect the major Eucharistic offering of the Congress—the complete gift of themselves to their Saving Host by Ireland's poor. No prelate, priest, or pilgrim failed to note the fact and meditate the lesson: the Dublin slums came very near to "carrying off" the Congress, *Manducat Dominum pauper, servus et humilis*. . . . "The poor, dependent, lowly one doth make the Lord his food." Clustered about the loud speakers in the heart of their paradise hovels, even those who "couldn't make a decent show of clothes" for the Mass heard Count John McCormack sing *their* offertory, and were repaid for the long labor and the unstinting expense that had transformed every alley and street into a pretty church aisle.

They had resolved that Dublin was not merely to prepare a gorgeous pageant with a single line of march festooned and draped and arched for marching thousands. Dublin was to boast of her heart's treasure—and it was the same story "in towns and little towns" all over Ireland—her happy suffering poor would see to it that no single passageway should lack its canopy and lowly shrine, or be left unfit to serve as an approach to her High Altar. That explains the ecstasy of Dominick Street, that normally goes weary and unwashed to bed: her window sills neatly painted white and yellow to set off altar-lights and pennants; the proud green tableau of St. Patrick painted and unfurled by a newsboy beside St. Saviour's entrance; the pavement polished clean as an altar stone. The savant and distinguished Cardinal Verdier trailed his official robes up the rickety steps to Matt Talbot's venerated rooms, and called what he heard and saw "the most soul-satisfying experience of my whole life."

There is no evidence here, or elsewhere off the main arteries, of show, or artifice, or pose. The teeming thousands that cluster about the Pro-Cathedral or throng the

Gardiner Street confessionals are simply at their "normal best" for a week the spirit of which they are best prepared to interpret and to share. Their gay banners in Gaelic, Latin, and English everywhere blessed the Saints and Popes—any Pope from St. Peter on would do—one streamer even waving devotion across a theological precipice with "God bless our Lord!"

The priest who moves among the Irish poor is not merely revered and loved. He is *appropriated*. Ireland is too Catholic ever to deserve the name of "clerical" or "anticlerical." Her priest has always been to her a father, not a functionary. I spent a serious part of one afternoon lifting ambitious gamins up to holy-water fountains, and barely squirmed out of Bolton Street alive when the proud father of a new pair of mixed twins told me he wanted to name one of them "Lauri" after the Papal Delegate, and, to decide between mother's opinion and his own, did my reverence think it should be the girl or the boy? God forgive me the Jesuit wile that suggested "Lauri" for the boy, "Loretta" for the girl! In Cole's Lane a dealer in cheap antiques was so proud of his little altar of St. Francis of Assisi that I suggested it must have cost him a pretty penny to get ready. "Not too much, Father, I pawned my Sunday trousers, and 'twas easy."

It was easy, indeed, for Ireland to offer her all at the altar in June. She has been doing just that all her life, as the New York delegation aboard the *De Grasse* was told in a beautiful conference by Father M. Kenny, S.J., former editor of *AMERICA*. For those of us who had read Liam O'Flaherty's "Puritan," one of this Spring's best sellers in the States, and heard this brutal story of a degenerate Irishman characterized by William Butler Yeats as "the most significant picture of modern Dublin yet painted," the vision of a united Ireland, bare of head and bare of heart at her Eucharistic offertory, was antidote and food alike. When Archbishop Curley turned round at that final Mass to say to nearly a million worshipers: "*Orate fratres* . . . pray, brethren, that my sacrifice and yours may find favor with God, our Father Almighty," one was proud to be an Irish branch of the Vine that is Christ, and to answer through Him, with Him and in Him: "*Suscipiat* . . . may the Lord receive our sacrifice from thy hands, to the praise and honor of His name, to our own advantage and to that of all His Holy Church."

DISTRACTION

Oh, Lord,
When I kneel down to say my prayers at night,
And seek to tell You of my own accord,
If I have done the wrong thing or the right,
And when I'd ask Your blessing and Your love
And Your forgiveness, all I'm thinking of
Becomes confused, and it is hard to pray;
Such times, I wish the night were gone and day
Had brought to me a new, a gay affair,
A light romance, perhaps, an interlude
Where all was music, laughter, love, and food;
Respectful words abandon me; my prayer
Begins and ends with just that word,
Oh, Lord!

KATHERYN ULLMEN.

Socialist and Radical in French Politics

JOSEPH F. THORNING, S.J.

Special Correspondent of AMERICA

IN analyzing the last French election results, I mentioned that the collusion of the Socialists and Radical-Socialists at the polls was one of the most fascinating phenomena of French politics. It is the more important at the moment because the present Herriot Cabinet, although not a formal revival of the *Cartel des Gauches*, depends to a large measure on Socialist support and is apt to respond in an increasing degree to the pressure of Socialist policy.

What Socialist policy would prescribe for the current crisis was admirably described in the *Chronicle* in the issue of AMERICA for June 11, 1932. Nationalization of the railways, public transport, arms manufacture, and insurance, together with massive reduction of military expenditure, are features of the nine-point program adopted at the national Socialist Congress. To the immense bureaucracy already in existence, the followers of Léon Blum would add departments regulating the price of wine, wheat, sugar, and fertilizers. A saner note is struck in the advocacy of the forty-hour week without reduction of salaries. But in urging State control of the banks and in promising the complete suppression of speculation, the Socialists hint at a Marxian paradise, which guarantees everything but immunity from sickness and death.

The Radical-Socialists, on the other hand (in spite of their name), have little sympathy for the extreme features of this program. M. Herriot, of course, has his "Young Turks," a circle of youthful exuberants who are anxious to force a full-fledged alliance with the Socialist party, but the rank and file of so-called Radicals shudder at the thought of Socialist participation in the Government. The Radical-Socialists represent what is in a sense the most conservative, unchanging element in French life, the *petite bourgeoisie*, who managed to lay hold on some small possessions in the revolutionary process and cling tenaciously to their few acres of soil, their tiny shop, or petty stipend for services rendered to the State. People who "sit at the receipt of custom," however small, are not much attracted by the Socialist trend toward nationalization. They feel instinctively that in a system where "to him who has nothing, something will be given," they might be called upon to make a definite contribution or sacrifice. And most of them believe that the chief drawback of Marxism is not so much that the results of collective activity would be divided among the community, but that there would be actually less to divide. This is hardly a mentality we would call either Socialist or Radical.

The New York Times, on one occasion, said that perhaps the best title for the Radical-Socialist party would be simply "Liberal." Nothing could be farther from the truth. The one bond that holds the organization together (as well as bridges the gap between M. Herriot and M. Blum at election time) is what true

liberals denounce as the badge of illiberality—religious hatred. The Times, in the same article (Monday, April 25, 1932) quoted the very words of M. Herriot in refusing "to be the last link in a chain that begins on the Right." He argued, it was stated, that "a gulf of secularists lies between the Right and the Left." Presumably, the Radical-Socialist leader meant "a gulf of secularism," but I am quoting the words as I found them. Now what M. Herriot means by "secularism" is not only abundantly clear from the record of his last term as Prime Minister, but also from the cautiously worded pronouncement of his new Government on the proposed State monopoly of education. Theories which violate the fundamental rights of parents and children are not usually labeled as liberal, at least not by us in the United States.

It would be far more correct to call the Radical-Socialist group the political instrument of the Grand Orient. The chief centers of party activity are the Masonic lodges, and to what lengths the political dictation of the latter will go was clearly seen in the Cabinet crisis of 1925-26. Only the other day, when the Radical-Socialist hosts met to celebrate their victory at the polls and to hear M. Herriot congratulate the newly elected Deputies, the meeting was held behind closed doors at the headquarters of the Grand Orient in Paris. The only thing radical about the *Valoisians*, as they are called in France, is their hostility to religion and to the Catholic Church. And it is also their chief, if not their sole, contact with the cardinal dogmas of materialistic Socialism.

This explains how M. Herriot and M. Blum found themselves in such cordial and complete collaboration on the eve of an election. Conflicting social and economic philosophies become subordinate to the common cause of "secularism." And two parties, which are the antitheses of each other on the majority of issues, form an unashamed alliance against the ancient "enemy."

This unholy combination, it should be noted, was aided and abetted by the present system of election, which calls for two ballotings. At the first scrutiny an absolute majority is required. With five or six candidates in the running, this is usually a matter of great difficulty. As a rule, the moderate and conservative deputies stand their best chances on this ballot, because the opposition, too, is divided momentarily and there is time to parry the blow of the full force of the Left. The second scrutiny, however, is the classic turn of the "Revolution." The initial ballot has fixed the searchlight on the relative strength of the different groupings, supplying the Left strategists with accurate information on the number of votes necessary for victory. Swiftly, quietly, the Socialists and Radical-Socialists stand down in favor of each other throughout the whole of France. The survival test is the number of votes polled on the first ballot and this criterion is final. Orders from each party head-

quarters are decisive, and for the nonce the celebrated French individuality is mesmerized by the magic of "discipline." The notable feature of the maneuver is its completeness, the fact that without murmuring or backsliding so many local candidates with prodigious ambitions take themselves out of the picture on a single word from Messrs. Herriot and Blum.

Unfortunately, the other parties do not display such perfect coordination, and consequently the moderate elements often scatter their fire on both first and second scrutinies. In Paris, for example, some of the most influential newspapers and orators of the Right furnished the opposition with damaging ammunition by giving themselves over almost completely to a contest between two conservative candidates. One of them won out in the end, but not without dissipating energy and diverting attention from more important issues and districts.

Furthermore, the parties of the Right and Center seem easily to become the prey of doubts and hesitations. Whereas their opponents have prepared their candidates and programs long in advance, the Moderates do not get down to work until shortly before the election. Meanwhile, some Deputies in border-line groups like the "Radical Left" and the "Independent Left" try to placate both sides, but only succeed in winning the distrust of the Right and the contempt of the organized Left. A certain M. de Fels, for example, thought he would disarm the hostility of the Radical-Socialists by moving a bit closer to M. Herriot. But the Radical-Socialist Federation of the Seine-et-Oise rewarded his gesture by giving an "order of the day" to its adherents to vote for a Communist on the second balloting. Needless to say, the Communist won by a thousand votes. In numerous other results it was significant that the Radicals played into the Communists hands and wrought the defeat of Left Center leaders with particular satisfaction.

Another favorite of the Radical-Socialists is to utilize to the full the various *Syndicats des Fonctionnaires*. These organizations are really illegal, but enjoy a mem-

bership of over 750,000 and form a powerful instrument in the hands of any party. The members are often, by speech and by pen, in open revolt against the Government of the day. Thanks to the tacit consent of the Radicals, these organizations are permitted to exist, exerting themselves not only to prevent wage cuts and to improve working conditions, but also to do expert propaganda work for their benefactors. To be sure, many of the members draw a mere pittance in the way of salary, but it is notorious that a Frenchman will take an official job for little or nothing, provided he can spend most of his time doing something else. The off-hours are spent in clubs or cafes, where politics are the burning theme. Other individuals on the State payroll, like the 60,000 Radicals and Socialists as well as 13,000 Communists, teaching in the Department of Public Instruction, have even greater influence.

In spite of its revolutionary tendencies, the Left has one stabilizing influence: the desire to hold office. The most Marxian theories, the most flattering promises to functionaries, yield to the hard necessities of balancing the budget and keeping some respect for law. Responsibility always has a sobering effect. This explains why Aristide Briand, who began his career as a fiery editor of *La Lanterne*, split the Socialist party when it came to a choice between a portfolio and party discipline. Paul Doumer, the late respected President of the Republic, was a friend of Gambetta and once introduced a tax bill that was practically confiscatory, yet he wound up his career in alliance with Poincaré and Tardieu, the nationalists *par excellence*. As the result of long experience, both saw the folly of the ritualistic Left denunciation of the Catholic Church, thus earning the enmity of their erstwhile Radical friends. To trace their progress from the ranks of the Revolution to those of the Republic is to understand the most baffling complexities of French politics, which otherwise are apt to appear, to quote the phrase borrowed by André Siegfried from the Prince of Denmark: "It is a tale, told by an idiot, full of sound and fury, signifying nothing."

Protestant Agricultural Missions

JOHN LAFARGE, S.J.

THE dawn of the twentieth century saw a new turn in the history of American Protestantism: the beginning of the movement for agricultural missions. The Thessalonica Agricultural and Industrial Mission was founded in 1903 in Macedonia, on the principles of the Negro educator, Booker T. Washington. "The Story of Agricultural Missions," a small volume by Benjamin H. Hunnicutt and William Watkins Reid, published in New York by the Missionary Education Movement, states (page 18):

It would seem that the year 1907 really marks the definite and planned launching of agricultural work by a number of different American mission boards; but now after nearly a quarter of a century we are only beginning to realize its importance to the peace and happiness of the world. Of the 29,000 Christian [i.e.

Protestant evangelical?] missionaries in service in the non-Christian world, scarcely more than 100 are giving full time to agricultural training. It is not that fewer men and women are needed in evangelism, in medicine, in education; but that more are needed to be evangelists as they give themselves fully to helping the billion people who are engaged in mankind's greatest single industry—the supplying of daily bread. While eighty per cent or more of a nation or race are engaged in farming, can the church be adequately serving when it gives less than one per cent of its missionary manpower to enriching rural life?

In this field of agriculture lies one of the greatest challenges to present-day Christians.

The spread of the movement is striking, not merely for the multiplication of enterprises, but for the thoroughness and intelligence with which agricultural mission work has been pursued. Sam Higginbottom, a Princeton gradu-

ate, established in India the remarkably successful Allahabad Agricultural Institute.

The institute today has nearly 600 acres of land, five bungalows, classroom buildings, dairy farms, machinery building, a dormitory capable of accommodating 120 students, six silos, its own electric light and power plant, and an irrigation system. It has built up a herd of pure-bred Indian cattle. The land has greatly increased in value through leveling, reclamation, irrigation, manuring, and rotation of crops, all of which has increased the fertility of the soil. It is doubtful if the property of the Institute could be duplicated today for \$400,000.

Other such developments are: the school of Indian life at Moga; Ushagram, the "Village of the New Day," also in India; the College of Agriculture and Forestry, on Purple Mountain, near Nanking, established by Professor Bailie, with a faculty of more than 100 trained Americans and Chinese; the College of Agriculture of Lingnan University, Canton; the agricultural experiment conducted by Kagawa and Masuzaki, at Minabe, in Japan; Y. M. C. A. agricultural demonstrations by Francis O. Clark in Korea; Assiut College, in Egypt; Polygon Post (farm and vocational school for boys and girls), established by the Near East Relief near Leninakan, in the Soviet Republic of Armenia, and conducted by Everett D. Gunn, a graduate of the University of Kansas and of the Kansas State Agricultural College; Old Umtali, in Africa, "a mission station of 3,000 acres of land given to the Methodist Episcopal Church by Cecil Rhodes." In South America noted are the Lavras Institute, in Brazil; Hacienda Urco, in Peru; Ezra Bauman's agricultural school of Vergel, at Angol, in Chile, which specializes in fruits; and so on. Financial resources appear plentiful.

No one who has listened to these agricultural missionaries can doubt the intensity and sincerity of their interest. The task itself makes a powerful appeal to the imagination. "One hundred men," working to change the face of the earth for "one billion farmers," is a staggering undertaking. They are concerned with the basic material problem of the world, that of "providing three square meals (or their equivalent) each day for 1,952,000,000 people." And they truly observe: "It is an enterprise in which God and man must work together. The Power that keeps the universe in order, that sends the season, that gives the hundredfold increase to the tiny seed, cannot withdraw His cooperation with the farmer for a day without wiping out mankind."

The essential appeal of the agricultural mission work, however, is undoubtedly in its comprehensiveness, in the fact that through it the missionary enters into every phase, not only religious, but economic, social, civic, of every member of the community for which he works. It is indeed a welcome change for the Protestant missionary oppressed by the sense of unreality to which he was condemned through the old-style evangelization with Bible and hymnbook alone.

The thoroughness of the agricultural missions leaves nothing to be desired. The Rev. Mr. Ogawa, for instance, tells of his work in the village of Sakashita, in Japan:

We started four cooperative guilds; a Producers' Cooperative, a Credit Cooperative or Credit Union, a Consumers' Cooperative, and a Marketing Cooperative. The office of these guilds was in

the church, and mainly Christians were elected as officers. They sold the rice and articles direct so that the money went to the farmers. . . .

The economic, health, moral, and spiritual conditions greatly improved in a surprisingly short time, and these farmers were really happy for the first time in their lives.

Within nine years the church in this village became entirely self-supporting.

The "rural reconstruction unit," proposed by the All-India Conference in Poona in 1930, consisting of a group of ten to fifteen villages, pools "all agencies for educational, health, economic, and social progress" through some form of community council.

There is no mistaking the power of such a program. Dr. William Axtling, of the Japan National Christian Council, believes that all denominations and organizations must get together for a cooperative program, and that there is a call "to lay siege to the whole life of the whole community."

Naturally it is a powerful carrier of the Protestant message. The agricultural missionary "over and around the rural village and its people can spread the message of the gospel of Christ." Although in South America there are "indications of the good influence of Romanism," "evangelical missions have thrust their rays of light into certain of these darkened communities." Missionaries at the Congress on Christian Work in Montevideo in 1925 "pleaded for the establishment of mission stations in the heart of Indian populations."

The Executive Committee of the National Christian Council of the Philippine Islands, states Dr. Reisner's quarterly *Agricultural Missions Notes*, stressed on February 3-4 of this year "the importance of a resolution on rural training "to Christian work among rural people." The first rural-life institute was held under the auspices of the National Christian Council in the barrio of Baringcucurong, Ilocos Sur, February 26 and 27 of this year. The nearly one hundred farmers and their wives who convened were addressed on agricultural problems, as well as on religion.

The more perfected, however, the plan is, the more it approaches the Catholic idea of mission work; the more it tends to set up that complete harmonization of the temporal and the spiritual which is characteristic of a genuinely Catholic culture. Agricultural missions, new as they are to Protestants, are a centuries-old story to the Catholic Church. Whether we go back to the great Benedictine foundations that civilized Europe, or linger over the vast mission work of the Catholic religious Orders in Mexico and our own Southwest; or whether we visit the Fathers of Mariannhill in South Africa, the great establishments of Don Bosco in South America, the Belgian and French missions of the Congo, or Holy Cross Mission in Alaska, the northernmost complete dairy farm in the western hemisphere—we find the Church infinitely at home in the agricultural mission world.

That the idea is a Catholic heritage is dimly felt by some of the missionaries. Dr. George D. Wilder, missionary in North China, writes:

Next Sunday we are observing Rural Life Sunday. . . . We Protestants may well take up the old Catholic custom of rogation

days, of praying for the expected crops. . . . We are getting up a responsive reading, in which they acknowledge their dependence on God and on society for their land, etc.

Mr. Masuzaki, spoken of above "is a member of the lay order of Friends of Jesus." At Kayo, in Korea, "the bell is rung," Angelus-like, "at 6 a.m., and also at noon and at 6 p.m." The rural credit union originated and spread under modern Catholic auspices.

One thing is certain, the movement cannot remain rooted in its present religious affiliations. Evangelical Protestantism may provide a vigorous impulse at the start, but it cannot supply the ethical philosophy to solve the increasing problems, it cannot supply the spiritual nourishment to carry the social life of such highly organized communities. Without the Mass, and all that this implies, there can be no life-giving center to the Christian community. The deficiency will be felt in all its force as the warm-hearted first founders pass away, and younger, more inquiring minds take their places.

Whither will the agricultural mission movement drift? The Bolsheviks, in some regions, will make strenuous efforts to hook it to their craft, but their regime of violent anti-religious regimentation can scarcely appeal to religiously minded groups which have been cemented together by a great wealth of reasonableness in mundane affairs. Various, more or less visionary experimentations, may succeed where the enterprises remain independent. Other projects will doubtless be absorbed into the regular policy of their respective Governments.

In the meanwhile, our American Catholic missionaries can pass some profitable and withal agreeable hours in examining the methods by which the leaders in the Protestant agricultural mission work are being trained. Many of their representatives are devoid of prejudice. Some are anxious to see their work freed from the stain of proselyting, and have seriously debated this question in public. The growth of Catholic mission work—in some countries, at least, I cannot vouch for all—is honestly desired by such men, who have inquired whether their work can meet the approval of local Catholic authorities.

American methods of community education and rural organization are now penetrating the world. Since our American missionaries are near the sources of this lore, we may well avail ourselves of it, in order to adapt to present-day conditions the traditional mission policy of the Church; as we have done in the field of medical missions.

THE MAN WITH DOWNCAST EYES

Where ever he walks—this man of no renown—
Unknown to any in the teeming town,
He keeps his eyes mysteriously down.
Oh, does he pierce truth's density that lies
Between the core of life and a man's eyes?
Perhaps he calculates the height and strength
Of a man's soul, subtracted from its length?
If he were blind, no doubt he would see more
Of hidden things than he seems searching for.
'Tis certain he's not busy on a scheme
To separate the dreamer from his dream. . . .
Oh, what a draught we'd drink from wisdom's cup,
If he would only once—just once—look up!

J. CORSON MILLER.

Back of Business

SUPPOSE I buy a pair of shoes and tell the man that I shall pay next week with a box of cigars; and I would come in next week and the man would say that the price is now three boxes. "Well," I would answer, "if I do business that way, I shall be bankrupt in no time." Yet this is what is happening to the nation. The farmer, owing \$5,000, with the price of wheat at \$1.50 a bushel, would have required 3,333 bushels to pay off his debt. Today wheat is down to 50 cents, and the same loan requires 10,000 bushels, or three times the original debt. This is not only true of the farmer who pays in grain, but of the manufacturer paying with the products of his factory, of the miner paying in metals, of the railroads paying out of the yield of freight and passenger rates; and so on. As the prices of grain, of manufactured products, of metal, and of railroad rates are ever falling, so their debts are proportionately increasing.

By far the largest share of business is done on credit, on borrowed money—that means on debts. Though much of it is for a short term and is paid back quickly, a substantial portion is on a long-term basis. It is the latter which brings up the problem: how can these debts be paid? President Hoover says through rising prices. But prices will rise not on command but only when the demand at least balances the supply. There is no prospect of this. John N. Garner, of Texas, says by handing out the money to the debtors. This is absurd, since it would mean the issuance of over \$100,000,000,000.

There are only two ways out: either prices rise, or debts must be written off. The latter would be equivalent to the collapse of possibly as much as half of American business enterprises, banks, factories, shops, stores, garages, mines, and governments, not to mention the farmers. Even a temporary moratorium decreed by the Federal Government would force many into bankruptcy.

There is, however, a way to drive prices up, and this is the tremendous danger involved: currency inflation! If we would issue paper money to the tune of billions of dollars, prices would jump immediately. A dress, priced today at \$10, would cost \$30, \$50, and \$100. But in stable foreign currency you could buy it, when it gets to \$30, for \$8; when it arrives at \$50, for \$7; and when it hits \$100, for \$5 (equivalent in foreign exchange); because the dollar would fall more rapidly abroad than domestic prices could rise. This and more can be learned from the German and the French inflations.

The underlying problem is not economic but merely and simply human. Are we strong enough, unselfish enough, and wise enough to bring the tremendous sacrifices required by either deflation or a moratorium? Or will we succumb to the alluring temptation of inflated currency, when prices will rise in no time, when the repaying of debts is made so easy that it is real fun, and when the country will be swamped with (paper) dollars? The best assurance against inflation would be firm and experienced leadership. Judging by the counsel of the President and Mr. Garner, we have neither one nor the other.

GERHARD HIRSCHFELD.

Education

Do We Teach Religion?

PAUL L. BLAKELY, S.J.

ONCE upon a time there was a little girl, and when Sister asked her what Our Blessed Lady did when the Child Jesus was lost, she answered, "Well, first she cried, and then she said a prayer to St. Anthony, and then she found Him." She was only in second grade, and if her knowledge was somewhat askew, her heart was right, and we can hope that with the passing of the years, she learned the Gospel version of the Finding.

Perhaps she didn't. Some of her brothers, I am sure, did not, even though they are "prominent Catholics" today, by the rating of our newspapers. Whose fault is it that some of the others, even though they are faithful to the Sunday Mass, and to the Sacraments at least once a year, have a knowledge of religion that is little above that of Mary Jane in the second grade?

Of course, when I was young, they did these things better. I do not remember much about the parish school, but at high school, we had a brief catechetical instruction from the teacher every day, and a longer instruction, given by a priest, twice a week. Although more than forty years have passed, I can still remember how well the catechism was taught by a zealous young priest, who later became a Bishop in a foreign missionary field, and is still teaching, I doubt not, the catechism. Every Saturday morning, we went to the chapel to sing the Litanies of Our Lady, and to listen to a short sermon, but during the month of May, there was a sermon every morning. Of course, attendance at daily Mass was obligatory.

The Sodality and the League of the Sacred Heart were the most active of all the school societies. The Sodality met every Wednesday evening to recite the Little Office, and to hear a brief instruction from the Director. On the first Friday, the Director of the League preached on devotion to the Sacred Heart of Jesus, and we had Benediction. The League Director introduced the custom of frequent visits to the Blessed Sacrament, and at every intermission of classes, the whole school piled into the chapel, and clattered out again, to the accompaniment of a terrific racket from dropped prayer books and overturned benches and, I am sure, of joyful music by the Angels in Heaven. Then there was the annual Retreat which was held, in my time, for three full days, and ended with a general Communion for the school on the morning of Holy Thursday.

It is plain that this was a Catholic school. Yet it was not a preparatory seminary, or a religious novitiate, but just an old-fashioned Catholic "academy." The spirit which permeated the school was the soul of the college to which the "academy" was attached. In animal spirits and in the noise, dirt, and disorder, which are characteristic of the growing boy, we equalled any institution, secular or religious, in the country. Indeed, on comparing notes in later years, it seems to me that we exhibited every form of schoolboy prank found in other schools, and invented a few new ones.

One of these, I have always felt, occasioned the death of the Rev. Michael J. O'Connor, S.J., then a young and vigilant headmaster, although, I must admit, he did not die until some forty years after the event. I need not go into details, but the sum of the thing is this, that on one bright Sunday morning, the pious Faithful on their way to Mass, glanced up and saw the heroic statue of our patron Saint with a large waste basket inverted on its head, and another on the hand that pointed to Heaven. On the spur of the moment these decorations had been added, but to our horror we found that we were unable to remove them. That had to be done later by men on ladders. And I remember the time when Thomas Blank, now a prelate in the Diocese of Utopia, lay in wait for an upper classman, and rating too meanly the vigor of his young arm, felled the unfortunate to the ground by a blow from a banana stalk.

There was plenty of nonsense and plenty of boyish horseplay in that old academy, but there was also, if you can believe it, a plentiful infusion of the spirit of God, without which it would have been a mere sham as a Catholic school. The years that have passed can tell of the men whose work for God and country, some in exalted position, others in lowly, has made the world a holier and a happier place.

Every master was a spiritual father to his pupils. This new-fangled departmental system had not begun its devastating career, and as you had the same master for Latin, Greek, English, history, and sometimes for mathematics, as well, you soon grew to know him, and, what is more to the point, he grew to know you. Classes, too, were small, and so it fell out that the master could give you more attention than, at the time, you could appreciate. Someone has said that at Oxford the best part of your education consisted in sitting in a tutor's room, and being smoked at. It was true, at any rate, in my old school. Easily and naturally questions of religion and morals would be introduced, linked to some event figuring at the time in the news, and we would discuss and argue, until the shadows fell. The result was that it was quite a natural thing for the boys to talk about religion, and to try to live it, without either affectation or priggishness. Religion was not presented as something apart from life, but as a rule, to be known through intellectual effort, and to be applied to the problems of life.

What observation I have been able to make, coupled with criticisms hinted by clerical friends, leads me to believe that the strain of keeping up with the standardizers has tended to put religion somewhat into the background of life in the school of today. I do not mean to suggest that religion is neglected, but it does seem to me that it has receded from the place it once had in the Catholic school. As it is not my province to stress faults, should they exist in our schools, as spots on the lordly sun, I can take refuge behind the white habit of the Dominican prelate, the Archbishop of Cincinnati, who in his sermon at the opening of the National Catholic Educational Association, said he could not understand why every Catholic school and college should not have an instruction in religion every day. Instruction alone is not enough, unless,

as Pius IX wrote, the teachers show themselves to the pupils as models of virtue. On the other hand, instruction in religion, given by the best men and women on the faculty, is absolutely necessary.

We fought the Oregon law because it closed our schools. It is no less imperatively our duty to fight any standardizing agency which by its regulations closes our schools to religion. For religion, to quote Pius IX once more, is the very soul of the entire academic training.

Not to end on a note of pessimism, it must be said that interest in the teaching of religion has increased within the last few years. The chief difficulty at present, as I understand it, lies in meeting requirements set by State and private standardizing agencies, and not in lack of appreciation of the supreme importance of religion in the school and college. We teach religion, undoubtedly, but it may be that at times we fail to teach it as well as we should, and as well as we can under the circumstances. "I do not remember much about the parish school," I wrote at the outset of these rambling reflections. Is that significant?

Economics

Ten Causes of the Depression

IRVING A. J. LAWRES

SOME one has said that history is a pageant, not a philosophy. It has been further remarked that the present depression is merely a phase in a great economic cycle. An intelligent observer of history, however, cannot help but form opinions and a philosophy. To even a casual student, the present economic debacle is the result of a number of definite and rather unique causes, and is not a phase of some natural order like night and day in the earth's revolution.

An observer, who is not pledged to any economic creed, will note many factors which cooperated in bringing about our present deflation and despair. These several forces constituted the powder which blew up our golden castle of dreams. Which one, if any, was the match or percussion cap, is another matter beyond our powers of clairvoyance. The stock-market crash was the impetus which sent the snowball rolling down hill. What precipitated the market pandemonium no one has satisfactorily explained. The principal forces which had been crying to heaven for a "Dies Irae" and a terrible judgment might be set down briefly as follows.

1. Multiplication and Perfection of Machines. It is clear that one machine can do the work of many men. There is a school of economics, however, which holds that machines do not contribute to unemployment, because as many men are required to make, sell, and service the machines as are displaced by them. This theory lacks definite proof, whereas it is a patent fact that machines do displace workers. A Hollerith tabulating machine will do the work of dozens of statisticians and clerks in one operation. It is true that mechanics are required to build the instrument, but once they complete an individual machine their employment on that unit is finished. The ma-

chine, however, continues to displace workers indefinitely. With machines multiplying in number and increasing in efficiency every year, it was to be expected that industry would soon become top heavy with labor, even without over-production occurring.

2. Over-production. The word over-production is on everyone's tongue in any discussion of causes of the depression. Many seem to think it was the only, or main cause. Over-production was due to many things, the improvement of machines, more efficient business methods, increased sanitation, perfection of working condition, stimulus to effort by piece-work pay, etc. It was due also, in part, to an inadequate grasp of the merchandising principle of adjusting supply to demand. The farmer, equipped with modern machinery and scientific agricultural principles, made the same economic error as the manufacturer. Prices of cotton, for example, began falling before the depression set in.

Modern industry is based on a division of labor, and specialization. One worker makes more gloves than he can wear himself, while another specializes on shoes. Ultimately there is an exchange of shoes for gloves. With high-powered machines, by hard work and long hours, a shoemaker can turn out more than his world share of shoes. Shelves become overstocked and the shoemaker is laid off. The manufacturer of shoe machinery is soon affected as is the mill producing steel.

3. Mergers and Consolidations. In the past, many workers held jobs due to a duplication of activity on the part of competing companies. Organization mergers rendered many positions superfluous. The last decade or two has been an era of mergers, consolidations, and combinations.

This point finds an excellent exemplification in the present telegraph situation. In this country, unlike Europe where communications are a part of the post office, there are two telegraph companies duplicating equipment, personnel, and service. Each maintains a branch in the same office building, whereas one of the branch offices could very probably handle all the traffic for the district without increase of facilities. Discussions toward a merger of the two companies have already been held. It may be "good business" for them to combine, but if they do, many employes will find themselves out of work. This same story has been told hundreds of times in the last ten years. How much it has contributed to present unemployment would be difficult to measure.

4. High Pressure Salesmanship and Instalment Buying. Business has traveled a long way since the days when Benjamin Franklin, if he needed any article, walked down to the village green, and called on his boot maker, cabinet maker, or candlestick maker. In recent years, instead of the purchaser calling on the artisans, the manufacturers went after the purchaser, hammer and tongs. They besieged him with billboard, street-car, magazine, newspaper, and direct-mail advertising. They crashed into the quiet of his family circle, and then followed this barrage of artillery with an army of infantry salesmen aiming to break down "sales resistance." The inevitable result was that the American citizen bought everything he

could afford and many things he could not, by promising to pay at a later date, under a system of instalment payments.

This instalment plan must not be confused with the credit terms given in business. A manufacturer of woollens sells \$10,000 worth of goods to a suit manufacturer on 120-day terms. This is a credit, or promise to pay, to be sure, but the suit manufacturer turns the goods into a finished product which he sells for \$20,000 (material constituting about fifty per cent of cost in this trade). As he sells the suits, he retires the \$10,000 obligation. When Mr. Average Man, however, buys a pleasure car on the instalment plan, he cannot, like the suit manufacturer, turn it into money. In fact it will occasion him only further expense for rent, insurance, gas, repairs, and dinners at outlying resorts.

This instalment buying, coupled with high-pressure salesmanship, turned the country into a nation of spenders mortgaging their future for present gratification. A great stimulus was thus given to over-production. Naturally, with people spending what they have today, and what they expect to have tomorrow, these sums soon pyramided, and a time had to come when a halt was called. With that halt, production ceased and men were thrown out of work.

5. Standards of Living. Europeans have for some time looked on every American as a millionaire. In the last decade or two, the American has come to believe it himself. He found it necessary to maintain "a standard of living," and the scale he took for his standard was the millionaire's scale. Perhaps the wealthy man spent a dollar or a dollar and a half for lunch. The average man with one-twentieth the income ate a lunch costing something in the neighborhood of half or three-quarters as much. The average man did the same with clothes, furniture, automobiles, amusements. What he could not pay for in cash, he bought "on time." This feeling of prosperity, inherent in the effort to match the living standards of some one higher up the economic scale, made the citizen a fine prospect for the high-pressure salesman. With every one spending more than he could afford, some sort of chaos was sure to follow.

6. The War. The moral effect alone of the War was, and still is, tremendous. A battle force required a vast machinery that had to be built over night. We learned how to do things on a bigger scale than ever before. When the War was over, many wheels were slowed down, but we had the itch to speed them up whenever possible. Astronomic sums spent by all nations taught us to look on a million dollars as we would a taxi tip. Liberty-loan drives made the whole nation investment-conscious and ready prey for the bond salesman who was to drop around in a year or two. Dealing with other nations revealed a new sales and investment field that we were soon to till with high-powered tractors.

The physical and economic loss of the War is still another matter. National wealth worth billions was literally cast into Vesuvius. We would be living in a queer mathematical order if we could perpetrate such destruction without serious after-shock. We were not able to spend War monies fast enough, so we lent billions to Europe which

were promptly shot up in smoke. These loans remain unpaid, and constitute a large dent in our national wealth.

7. Foreign Sales, Loans, and Tariffs. When the War was over we were Europe-conscious. What a fine outlet for surplus goods! Business men went after foreign sales with a zest. Europe, of course, had no money to pay for these American goods. Wall Street solved this problem by floating huge foreign issues which were sold to the American people. These foreign bonds are now largely worthless, or worth but little. Hence we shipped a large share of our wealth in goods to Europe, shipped another large part of our wealth in money to pay for the goods, and in return we hold fancy, engraved pieces of paper. This idea is treated comprehensively in a new book, "Europe and Our Money," by Lothrop Stoddard.

It is impossible to go into a discussion of the tariff situation here. Suffice it to say that since Europe owed us vast sums of money, and we held a large share of the world's gold supply, the only way Europe could get money to pay us was to sell us goods. This was rendered almost impossible by the Grundy Tariff.

8. Speculation. In 1929 nearly every one in the country with a hundred dollars to his name (and some without it) was in the market. Everyone was speculating not merely in stocks but in oils, real estate, and personal property. A man with \$5,000 bought a home in a growing section of the city. He expected returns in the way of rent and large increase in values. He slapped a \$4,000 mortgage on the home, and bought \$4,000 worth of stock from which he expected large dividends and huge appreciation in a bullish market. He took the stock certificates to the bank as security for a \$1,000 loan, with which he bought a \$2,000 automobile, paying the balance in instalments. This hypothetical case is no exaggeration of the "phony" financing done by large and small investors alike. This "system" may look legitimate enough on paper, but sound horse sense is against any scheme of both eating and having your cake, and at the same time selling it to some one else.

The market looked so good in 1928-1929 that persons of moderate means borrowed money, drew it from the bank, sold or mortgaged real estate to get in on the rich profits. How much this helped to slow up industry by taking money out of the usual channels of business, is impossible to say. It is evident, however, that when the market crashed and the life savings of millions of persons melted away, the public reversed its reckless attitude of spending and refused to part with another nickel that was not necessary. If so many persons had not lost heavily in the market, it is possible that the nation would not be so reluctant to purchase or to loan as it is today, even with reductions in weekly wages.

9. Bank Withdrawals. Hoarding did not really precede the depression, but when people lost the money they invested in the market, and their more conservative friends lost savings through numerous bank failures, many persons began putting their reserve in an old stocking. Bank withdrawals were heavy. The nervous condition of the depositors required the bankers to keep money in a liquid condition to pay to the depositor on a moment's

notice. Consequently proper loans could not be made to business men to carry on industry, credit was tightened, and things slowed up generally. Bank withdrawals served as an extra kick in the face to beaten business which was already lying prostrate.

10. Inordinate Dividends to Stockholders. It is now being realized quite generally that a contributing factor to the depression was an unequal distribution of profits. From 1915 on, salaries and wages increased somewhat, but not in proportion to dividends, split-ups, and "rights." The owner, as a stockholder, took the lion's share of the profits and gave but a relatively few crumbs to the worker who made his profits possible.

If some of the railroads, instead of paying such large dividends to owners, had at once applied more of the profits to retire obligations, they might not find it so difficult today to pay interest on their bonds. If a fairer share of the profits had been paid to the worker, there might have been more money available to take care of over-production. After all, a wealthy man could buy only four or five cars, and use only one or two at a time. The rest of his fortune probably went into the market. If part of that surplus fortune went to the workers, they might have been burning gasoline and oil simultaneously with the capitalist.

These ten items by no means exhaust the catalogue of causes of the depression. Nevertheless they should be sufficient to indicate that no one force brought about the present business situation. It is even possible that one or more factors have thus far escaped the scrutiny of our keenest analysts, and may never be entirely isolated by economic microscopy.

The causes enumerated also show that the business crises are not just a phase of an inevitable cycle but the result of multiplicity of factors unique in economic society. The depression may be but one tableau in a pageant but it affords sufficient data for a whole stadium of philosophers. Only a shabby scholar will capitulate to laziness by describing our plight as a mere cyclic phase instead of making an effort to evaluate all the factors in the hope of avoiding, or at least predicting, a future collapse.

With Scrip and Staff

FALLING birth rates and international birth-control propaganda! No wonder that the public mind is confused.

From the report of the Registrar General, we learn that Great Britain's birth rate reached a new low mark of 15.3 per 1,000 in the first quarter of this year. There were 152,220 births in that period, which was 7,451 below the total for the first quarter of 1931. Experts claim that the population of England and Wales will soon become stationary at about 40,000,000. (Some say 48,000,000.)

At the first annual meeting of the Population Association of America, held in New York, April 22, Dr. O. E. Baker, senior agricultural economist for the United States Department of Agriculture, declared:

In the absence of a notable increase in immigration and the reversal of the downward trend of the birth rate, which is very un-

likely, as long as unemployment persists, it appeared likely that the United States might have a stationary population at the end of about twenty-five years, which would be followed by a decline.

J. J. Spengler, in the July *Scribner's*, quotes similar authoritative statements with regard to western and northern Europe (England and Wales, Germany, France, Scandinavia, and Finland), where seven per cent fewer children are born each year than are needed in the long run to offset deaths. "Professor Gini's studies reveal similar deficits in Austria, Belgium, Estonia, Ireland, Latvia, Scotland, Switzerland, and Hungary." Predominantly agricultural countries are the only ones which maintain themselves.

In the meanwhile, the League of Nations Health Committee adopted last October a report (No. 1060) endorsing contraception, and noting that it may be necessary to extend contraceptive information. In April of this year, the English Medical Guild of St. Luke, St. Cosmas, and St. Damian, protested vigorously against this report, holding that preventive medicine or therapeutics had no right to invade a domain which is not really medical, nor "to suggest solutions contrary to natural morality and offensive to the precepts of the Christian religion."

In this country, the directors of the Federated Catholic Physicians' Guild, at their first annual meeting in New York City on June 11, took a similar stand, declaring that "the objective of medicine is the promotion and conservation of human life, not its prevention or control."

The International Council of Women, representing forty million women, at their Officers' and Conveners' meeting in Geneva on May 12 of this year, ruled birth control out of order for the study of an organization which would never touch religious controversial matters.

THE *Literary Digest* is mistaken in its belief (June 9, 1932) that the birth-control movement "is opposed by practically only one great group, the Roman Catholic Church." As Father Parsons effectively showed in the issue of *AMERICA* for February 6, 1932, the Church cannot be thus isolated; and there are plenty of clear-sighted groups, religious and otherwise, firmly resisting this propaganda. But there are enough persons uncertain in their principles of ethics and social science to show the confusion which must occur when the international menace of depopulation is met by a concerted movement to further depopulate the world.

Doctor Baker, above quoted, wants present restrictions to immigration relaxed, as the sole hope of keeping up the population. A correspondent of the *New York Times* flatly contradicts this view, holding that the "native stock" decreases *because* of immigration; and would regain its numbers were all immigrants rigidly excluded. Whereas Warren S. Thompson, of the United States Bureau of the Census, tells us ("Ratio of Children to Women, 1920"):

Unbiased study reveals little in the nature of fundamental genetic differences between our older native stock and the newer foreign-born groups. . . . Practically all the differences between native and foreign-born white women as regards proportion of married women and ratio of children seem to arise out of differences in

the environments in which they have been reared, and these differences are chiefly, though not wholly, the differences due to urban and rural modes of life.

But the London *Daily Mail*, quoted by the *Literary Digest* for July 9, holds squarely that the main cause of the birth decline "must evidently be the widespread adoption of birth control." Such too, was the view propounded by Dr. Louis I. Dublin, well-known statistician, in the November, 1931, *Forum*: "It is much more likely that the main cause for the decline in the birth rate is the rise and spread of the birth-control movement." It is not necessary, however, in order to show the illogical relation of birth control to population maintenance, to assign the decline in fertility entirely to contraceptive measures. Edward C. Podvin, M.D., in his comprehensive five-cent pamphlet: "A Doctor Speaks Out on Birth Control" (International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y.) notes that economic and cultural depression may be attended by unusual fertility.

The point of all this is that as Mary Breckinridge puts it ["Is Birth Control the Answer?" *Harper's*, July, 1931], "Old Mother Nature gives physical fertility in inverse ratio to mental and spiritual endowments." Raise the standard of living, increase education and nature automatically reduces the birth rate.

Economic and educational opportunity, not artificial contraception, is the remedy for an excessive birth rate.

CONTRACEPTIVE practices, however, from their very nature do contribute to the decline of population. How then, can they be justified by anyone who is concerned over this decline?

One argument used to solve this conundrum has, perhaps, not received sufficient attention. Dr. Ezra Bowen, Head of the Department of Economics at Lafayette College, in his "Hypothesis of Population Growth," proposes as the "central thesis" of Malthus: "Life everywhere and always tends to exceed the warrant for it, with consequent universal suffering and destruction."

Labor, poverty, diseases, bad nursing, war, plague, and famine may check to a limited degree this dynamic urge for reproduction. But if these are done away with by civilization, mankind is exposed mercilessly to the automatic reproduction process. His only refuge, then, says Dr. Bowen, is in "voluntary checks," a deliberate restriction of the population. By such voluntary restriction man "may control the rate of human increase as easily as one can regulate the flow of water from a tap." Depopulation, therefore, he thinks, in civilized and peaceful countries, simply indicates that the voluntary check is being unscientifically used; the question is simply of *more* or *less* contraception, as "prudence" dictates. Were we to give up contraception, we should relinquish our only ultimate, sure defense against the inexorable automatic urge of the human race to multiply. So runs the argument.

"What would you say, Brother Noah," asks De Lawd in "The Green Pastures," "ef it wuz to rain fo'ty days an' fo'ty nights?"

"I would say," replies Noah, "dat it wuz a *complete* rain."

The argument just given is a complete error, or rather the combination of two or three complete errors.

First and foremost, there is no such essential, unreasoning dynamic urge in the human race to propagate. The human race cannot propagate itself, as do the animals, *over a period of generations merely by instinctive sexual urge*. Promiscuous intercourse defeats itself. There are not only biological consequences, but social and economic complications, which readily cause the extinction in a fairly short time of any group which gives itself up merely to an instinctive urge. The animals have certain instincts which regulate their sexual life, and thereby ensure indefinitely the propagation of their species. Man has none such. The *purely animal* instincts of mankind left to themselves tend to extinction, not to perpetuation.

The human race depends for its propagation upon certain social *institutions*, voluntary associations of human beings, and chosen social customs. These institutions are held together not by mere animal instinct, but by rational choice. Primary among these institutions is the family; secondary (in this connection) are the civic and religious institutions which keep the family intact.

No matter how degenerate the family may be, it still is a matter of voluntary association, not a mere automatic process, like the mating of animals. Even those primitive mountaineers visited by Mary Breckinridge, even the swarming millions of China, India, or Great Russia, would not multiply as they do over any long course of generations, were not some family and other social institutions superadded to the natural sex urge so as to maintain a *rational motive* for increase.

AS Dr. Podvin has shown, the remedy for a too prolific growth of population, where such exists, is to be found in the purification and elevation of the family and of social life, thus leading to restraint. *Normal, healthy family life, coupled with a just distribution of goods and economic opportunity, is at once the remedy for reckless reproduction and the safeguard against extinction*. Dr. Bowen is correct in saying that "the framework of the population problem [as we now confront it] is a social organization shaped almost exclusively for the production and consumption of wealth." But the remedy for the problem, from whichever angle you choose to view it, is not in mechanical devices which destroy the race; but in what both preserves it and regulates its growth.

Another complete error is the notion that contraception, as a "controlling factor," will not of itself become uncontrolled. There is absolutely no basis for such a belief. However camouflaged as a matter for "discreet advice," to be used prudently as one would use mustard footbaths or violet rays, the appeal of contraception is directly to the most powerful of man's unreasoning instincts. The notion that "if the birth rate was falling too rapidly it could be arrested at any point—or almost indefinitely raised—by the simple expedient of governmental provision for offspring" (Bowen, page 179) is fantastic. The birth-control advocates have never yet been able to rationalize contraception into any kind of a socially constructive agency. Its appeal always remains to the ego of the individual as opposed to the interests of society.

THE PILGRIM.

Literature

Reading Poetry Aloud

THEODORE MAYNARD

THE invention of printing killed the bard. But it is true that printing brought about the making of many books, and at once gave the poet new material to work upon, and a wider audience. And this helped to increase to an enormous extent the number of poets. Moreover, a very large part of the poetic output of the sixteenth and seventeenth centuries was dramatic, and that not in mere form (as in our "closet plays") but intended for actual performance in the theater. Verse, therefore, had to be spoken aloud.

Most lyric poems, too, were composed for music; and a great number of these were composed to tunes that already existed. As time went on, however, the music more and more dominated the words, until we have reached the pass in which the words of a song are of no importance at all, so that only the very worst sort of verse is ever set to music. We now practically never hear poetry sung, just as with the disappearance of verse from the theater we practically never hear it spoken. It has become a thing that we read in silence to ourselves, if we read it at all.

Homer, of course,—or to quote Mr. Kipling, "'Omer smote 'is bloomin' lyre"—and Virgil, like the rest of his contemporaries, read to an audience. There is the story of Octavia fainting away at the lines in the Sixth Book of the "Aeneid" about her dead son Marcellus. The "Chanson de Roland," like the other *chansons de geste*, is full of lines that prove, were no other evidence lacking, that these poems were intended for hearers, since such lines are designed for the recalling of the wandering attention.

Taillefer rode forward at the battle of Hastings before a blow had been struck, throwing his sword into the air, and catching it by the hilt, and chanting a passage from the "Chanson de Roland." And there are phrases in Chaucer which make it clear that he proposed reading aloud what he was writing. We have also a contemporary picture of him reading to the Court of Richard II. Though poets of our own day are ready enough as a rule to give readings of their work, that work is not, except in very rare instances, of a kind to suggest that any audience was in the poet's mind as he put his verses together.

We have lost a great deal, though we have gained somewhat as well, by poetry being reduced to depend upon print. What we have lost is the popular appeal of poetry. Because the vast majority of people have never *heard* poetry, but have merely *seen* the symbols that indicate it, they do not know what poetry is.

The gain is that the poet can afford to deal in intellectual subtleties, which a leisurely reader may be presumed to be able to appreciate; and also that he can afford to use patterns which are sometimes exceedingly complex. These would be largely wasted upon an audience. But the man with the book in front of him can wait until he has disentangled the meaning; and with his eye he can

pick out the pattern which might have proved too elaborate for the unaided ear.

All this permits an increase of delicacy of expression. Its danger is that poets involve themselves in preciosity, so cutting themselves off from the average man; and the consequent unpopularity of poetry tends to make poets an introverted race, writing only for other poets. Poetry, therefore, is now regarded as a highbrow thing or of no concern to normal human beings.

My suggestion is not that we should cease to print poetry, but merely that we should not leave poetry to be embalmed in print. It should be read aloud; it should be written in order to be read aloud.

Poetry is inseparable from its sound. If the sound is not heard, more than half its value is missed. The experienced and cultivated reader will of course listen to it with his inward ear even if he never mouths the lines. But most people, lacking instruction in the matter, will read it in the same way as they read prose, rapidly, taking in blocks of words at once. Poetry cannot be read in this "diagonal" way if its content is to be taken in.

The meaning of the poem depends upon its versification, its pattern and its diction. I have found that students to whom Chaucer is a foreign language readily grasp what he is saying if they can only be induced to listen to his singing, if instead of looking up every unfamiliar word in the glossary they will allow themselves to float upon his music, if they can only be brought to read with the ear as well as with the eye.

If this be true of an extreme case, it will be found to be still more true of poetry which does not have the disadvantage of being archaic. Yet we can rarely trust anyone to read aloud even Tennyson or Keats.

The truth is that very few people know how to read poetry well. And this is often true even in the case of poets. As a rule they either mumble it, or singsong it, or else declaim it. All these ways are quite wrong.

In an attempt to improve upon the utterance of verse, A. E. and W. B. Yeats have invented a kind of chant. It must be admitted to be very beautiful, but I am not convinced of its practicality. And I may say that I have tried it, for A. E. once gave me an hour's instruction in his method. It was all very well with A. E. as my sole listener, but I should never venture to use it in public for fear of raising a laugh. Something less revolutionary has, I think, to be adopted for normal purposes.

It is not enough merely to read poetry. Everybody should have his favorite poetry off by heart. And the poems that the student should be made to memorize ought not to be merely the "show passages," still less ought they to be the show things that only too often are memorized.

But the memorizing of verse is only a means to an end, as far as the study of it is concerned. The object should not be the training of the mnemonic powers, except incidentally, but the giving of the student something that he may ponder over until he is possessed by magic. Merely to be able to spout it off glibly is nothing. What matters is that the verse learnt should be uttered with intelligence and feeling.

I have known teachers who make their classes recite verse in unison—a very horrible thing. I have even known teachers who were proud of this proceeding. Once I had to listen to some of my own poems handled in this fashion. I still shudder at the memory.

The method is extremely bad because it attempts to stereotype the reciting of verse, and no two men, to whom poetry really means anything, would want to deliver the same passage with identical emphasis. Sensitiveness of interpretation is utterly destroyed by this choral sing-song.

The average American, as compared with the average Englishman, has a clear enunciation, but a somewhat monotonous one. Englishmen (apart from those who have the dreadful Cockney whine) manage to speak more beautifully than Americans, because they know how to vary the pitch of their voices; their principal defect is that they are inclined to be indistinct, and to drop their voices disconcertingly. The ideal would be somewhere between the two. Perhaps an educated Irishman speaks English better than anybody else, for his voice is soft, modulated, and yet clear, capable of hinting at fine shades of meaning and of revealing the sweetness and charm of the language.

To have a beautiful voice is a great advantage in the reading of verse; but to read verse aloud intelligently and with delicacy will develop whatever beauty a voice may possess.

Now how should we read poetry? First it should be read much more slowly than prose, so as to give a chance to the sound. The meter, the rhymes, should be indicated; though they should not be unduly stressed.

The second point is that, though the reader has to interpret, he should do so in a spirit of modesty, and keep himself as far as possible out of the picture. To declaim is as bad as that false modesty which makes a man mumble.

The third point is that he should not read in monotonous singsong. Though what he is reading is verse, and therefore differentiated from prose, yet the versification must not be allowed to dominate the meaning; if so the meaning will be spoiled.

We have therefore to effect a compromise which at times—particularly when blank verse is being read—may be rather difficult. Once again there is no one definitely correct way of reading a passage of poetry. But I think if the reader will bear in mind what I have written; if he will try to discover and convey the meaning of the poem, and the beauty of its sound, and the pattern of the verse, at the same time avoiding exaggerating any of these things, or the thrusting of them upon us, he will with a little practice come to read well.

One practical point must not be overlooked: the verse can be read as verse, and yet its meaning fully retained, if at the end of the line (and in saying this I have blank-verse mainly in mind) instead of altering the pitch of his voice, which is what most people do, the reader would pause slightly and carry his voice on to the next line at the pitch demanded by the sense.

But I heard someone say, "Why take all this trouble.

I'm not likely to be called upon to read or recite verse in public." I am aware of that. Were I writing here for the actor or the reciter, I should have to go into these matters in much greater detail. This is intended for just such a man as yourself. I am supposing that you want to enjoy poetry. Well, you will enjoy it only by reading it aloud, for until you have learned to read it aloud you will never be able to hear it with your inward ear as you read in silence to yourself. Unless you are going to listen to poetry you had better spare yourself the trouble of reading it. And if you stop reading it, that is going to be your loss.

REVIEWS

Discovering Ourselves. By EDWARD A. STRECKER and KENNETH E. APPEL. The Macmillan Company. \$3.00.

Many centuries ago Juvenal advised mankind that it was a good thing to have a sound mind in a sound body. Mental health is just as important to human happiness as physical strength. This book aims to enable man to attain that health by promoting clear and honest thinking, and removing the causes that constantly and continuously interfere with it. The authors are medical men, successful specialists in mental and nervous diseases, and prominent in the present popular field of psychiatry. Their treatment is based on an evolutionary philosophy of life, naturalistic in explanation, a rather temperate adaptation of the psycho-analysis of Freud and Jung. It is divided into short chapters, well-illustrated, interestingly and clearly written, with many diagrams intended to serve as illumination marks for the initiated. The particular section dealing with Rationalization is very well done, and for many a reader it will more than justify the authors' title, "Discovering Ourselves." After reading the book carefully and reflecting on it thoughtfully, we can see nothing new in the problems presented. The harmony so sincerely sought in the rational and emotional faculties of man was lost through the sin of disobedience. There will always be another law, referred to so eloquently by St. Paul, fighting against the law of the mind. Man will continue to find that the good which he wills, he does not; but that the evil which he wills not, that he too often does. One's concept of life will determine the solution. For us the grace of God seems a safer and better way than the delicate, not to say dangerous, practice of psycho-analysis. J. A. L.

The City of the Red Plague. By GEORGE POPOFF. New York: E. P. Dutton and Company. \$3.50.

Stalin: the Career of a Fanatic. By ESSAD BEY. New York: The Viking Press. \$3.50.

George Popoff, a young Russian who had rescued his father from the hands of the Bolsheviks, tells of the occupation of Riga by the Bolsheviks from January 2 to May 22, 1919. Their incredible doings demonstrated what the Communist "experiment" actually meant, when carried out on non-Russian soil. Every element of the terror, as practised in Moscow and Leningrad, was let loose in western and civilized Riga: visionary leaders; violent manifestoes; imported thugs; brutalized "gunwomen"; ruthless requisitions of food, furniture, clothing; and an obscene war on religion. The invaders simply imposed themselves with rabid tyranny upon the cowering populace. Allowing for all imaginative coloring, enough facts remain to explode the pretensions of those who claimed to create an "earthly paradise." A noble record was left by the heroic Lutheran pastors of Riga, who preferred death to following the one Judas among their number. The story of Riga is confirmed by a large body of living witnesses. It is a fit companion for Father Edmund A. Walsh's documented narratives. Essad Bey's life of Stalin is in the style of Ludwig. He draws immensely on the mystery of the "lazy, fatalistic" Orient, ancient Caucasian chivalry, etc., to explain the enigmas of the Soviet dictator. Some of his speculations may be true: they furnish entertaining reading, like Ossendowski at his best. The

writer is a rather cynical Mohammedan, who appears to hold that highway robberies and hold-ups are not to be classed as vulgar gangster exploits, but as part of a deep social philosophy. Though he said it in the "dialect of the Tiflis gutter" (page 300), Stalin testified to the failure that the Soviets were experiencing in their nationalist policy. Stalin has no Russians among his boon companions. His aim (page 347) is "annihilate" Europe. With his dwindling band of followers, he is the "last bulwark of Soviet power." Trotzky is excoriated throughout the story.

J. L. F.

Jesus Christ: His Person, His Message, His Credentials. Vol. II. By LÉONCE DE GRANDMAISON, S.J. Authorized translation by DOM BASIL WHELAN, O.S.B., and ADA LANE. New York: The Macmillan Company. \$4.50.

To theologians and Scripture students Father de Grandmaison needs no introduction. As far back as 1914 his 300-column article "Jesus Christ" in the "Dictionnaire Apologétique de la Foi Catholique" proved his right to scholarly primacy. That article proved to be only the ground-plan or skeleton of this, his later work. The English Volume I appeared in 1930, and Volume III is promised for later this year. It is hard to refrain from superlatives in reviewing a book into which vast learning is crowded in a pleasing way, to which the publishers have added of their own in lay-out, format, and binding. The character and message of Christ are subjected to rigorous analysis, and it is literally astounding to follow the author down all the highways and byways and *cul-de-sacs* in which modern Liberalism and Rationalism have gone in their persistent endeavor to avoid the truth. He thrusts his probe everywhere, and the documentation of the book is evidence of tireless energy and meticulous anxiety to cover every detail well. Though largely a work for students, the book lends itself to "spiritual reading," for one may freely leave aside the footnotes and other *apparatus critici*. But if one does care to track down the references, one will find Father Grandmaison's book a veritable point of departure for many a long hour of Christological study.

F. P. LEB.

Forgotten Frontiers. Translated and edited by ALFRED BARNABY THOMAS, Norman, Oklahoma: University of Oklahoma Press. \$5.00.

Don Juan was his name, Don Juan Bautista de Anza. He was the Frontenac of Mexico, the founder of our city of San Francisco, the empire builder of the southwest. While our American Revolution was being fought to a finish he held for Spain the 1500 mile frontier, the "Forgotten Frontiers," that stretched fan-shape from the Gulf of California to the Gulf of Mexico against the Apache whose cunning and cruelty began where the Iroquois left off and against the Comanche whom the Apache feared. We have "Remembered the Maine" but we have forgotten the epic story of the heroic Spaniards whose exploits in Mexico matched the deeds of the French in Canada. This book adds to the work of Bolton in bringing to light and setting before American eyes the golden pages of this glorious history. The present volume is a source book containing in English translation six diaries, extensive correspondence, and old maps that deal with De Anza's ten years (1777-1787) as Governor of New Mexico. The other volumes promised in "The Civilization of the American Indian Series" will be eagerly awaited.

C. U.

Saint Joan of Arc. By GEORGE V. A. McCLOSKEY. New York: Walter Neale.

The miracle of St. Joan of Arc is the miracle of the unique destiny of France in Christian civilization. Like the cause she championed, she is too living a spirit to be held by any grave. Her ashes and her unburnt heart flung into the Seine, her story widens its appeal with the centuries. Naturally, there is nothing new in George V. A. McCloskey's "Saint Joan of Arc" except its form of presentation, but that is rather distinguished. With reverent love of the Saint he sets his epic chronicle in heroic couplets that move with nearly the measured ease of blank verse. Against an

accurate historical background St. Joan is portrayed as an intensely human, healthy mystic, beautiful, modest, brave, and possessed of all the gracious courtesies of the saints. So living is she, that the white armor sheathing the flame of her martial spirit seems itself to breathe; but the greatest stress is laid upon the opening of her soul like an unplucked flower in prayer. The Maid lived deep in God, and therefore was her sword shining and triumphant, and her exultant spirit, even in its bitterest hour, bore itself like freedom. The book is flawed, however, by some obscure lines, and by the criticism of the Inquisition as an institution rather than of its abuse. But the author set himself a difficult task and accomplished it with singular perfection. His chronicle is wrought with supreme dignity and enriched by many lines of splendid poetry. The format of the book, too, is excellent.

E. S.

BOOKS AND AUTHORS

Explaining Man.—Not in accord with George Dorsey's "Why We Behave Like Human Beings," Dr. Arthur R. Daviau, writing from his experience as a city physician and health officer, has prepared "Why We Do It" (Meador. \$2.00). A sub-title describes it as a study of normal, subnormal, and abnormal human behavior. In substance it defends the thesis that heredity is a more potent factor in human behavior than environment, though it does not deny the influence of the latter. It is a plea for the control of mental deficiency, chiefly by sterilization. The reader, however, almost from the start loses confidence in the author when he confuses theories and facts or certainties. We are quite unprepared to learn that it is only very recently "that we became aware that man did have a brain." Man's composition of body and soul and his possession of free will are not fundamentally religious beliefs but the dictates and findings of pure philosophy. If the author generalizing about religion and its teachings means to include the doctrines of Catholicism, he sadly misunderstands them. While it can be granted that the doctor's experimental facts are correctly stated, his interpretation of them and his philosophizing about them will often be disagreed with. He fails entirely to appreciate that sterilization is essentially and inherently opposed to the natural law. Obviously he admits no such law.

In "What Life Should Mean to You" (Little, Brown. \$3.00), Alfred Adler writes a popular treatise on certain phases of psychology. Were one to accept the philosophy to which the author subscribes there would be no difficulty in following him along to his conclusions. However, his theory of life practically eliminates God and would explain the various psychological phenomena that we experience in men's conduct, as well as man's duties and relations to himself and his fellows, apart from a Supreme Being. Such exposition must necessarily give an incomplete and inadequate presentation of what life should mean to one. At the same time, the author includes in his volume an amount of practical information and some useful suggestions for social workers and others dealing with human misfits.

A whitened sepulcher full of dead bones was a strong figure once used by Christ to describe a group of his contemporaries. Though bold, it is hardly inappropriate for "The Comedy of Human Philosophy" (Stratford. \$2.00) by M. Leon. If we are to believe the blurb, it is a volume of "profound reasoning" and "must command the respect of serious teachers and students of philosophy." Even a cursory examination of its contents indicates that though the author may write M. D. after his name, he certainly is not equipped to write a history of philosophy. He writes to scoff, not honestly to inform, much less improve, the human mind. Possibly he aims merely to trick the public since he starts with the professed assumption that we cannot attain truth. He does not differentiate between religion and philosophy. He imagines that the doctrine of the Trinity is of Pauline origin. He shows an almost complete misunderstanding of Scholasticism. It is no doctrine of the Scotus Erigena that man differs from the angels only in sin, or that the object of philosophy is identical with that of religion. The Nicene Creed does not change "the Jewish doctrine of one personal God into the dogma of the Blessed Trinity."

Things Russian.—If George Earle Raiguel and William Kistler Huff are annoyed at the "stupid and smug person who says that the traveler" in Russia "can see only what is shown him," they should have never produced "This Is Russia" (Penn. \$5.00). The reader will find therein 264 pages that read like an official guide's lectures on Moscow and Leningrad, with the usual smacking of lips over the anti-religious exhibits; forty-two pages of doubtful history; and a scant, cautious forty pages on things as they are. Russia outside of these cities apparently does not exist; nor does the Red Army. The photographs are handpicked in accordance with the "magnificent propaganda" that the authors admire (page 95): happy workers and Tsarist jewels *ad lib*. There are, however, some shrewd prognostications about the coming generation.

"Seeing Ourselves Through Russia" (Long and Smith. \$1.25) represents the meditations inspired in Dr. Henry T. Hodgkin, Director of Pendle Hill, by what he has read about the great events in Russia, and by the inadequacy of his own Protestant religious knowledge to provide rational social ethics. Hence, like a "Quaker lady who recently visited Russia" he is "impressed by a sense of moral advance in the new order of Society which the Communists are trying to establish." But he does not know what to say about it, except to repeat all through his earnest little book the same bewildered question: "What are we to think about it?" Unconsciously, he has written a treatise proving that the Catholic religion is the sole adequate answer to Bolshevism.

Modern events do not enter at all into the consideration of "England, Russia, and the Straits Question," by Vernon John Puryear (University of California Press. \$4.00. Paper cover). This a sober, scholarly study of the hidden causes of "one of the world's most curious and unnecessary conflicts," the Crimean War. The period of 1844 to 1856 is studied in the light of the diplomatic history of the period; and enough is told of selfishness on England's part, and enough blundering on Russia's, to make an angel weep. Apart from the highly interesting commercial factors, Dr. Puryear sees the "germ" of the war in the fleet incident of 1849; the chief responsibility for the war in the person of Stratford Canning. The author shows that "seventy-five years of agonizing diplomacy" were the harvest of the failure of the statesmen at the time of the Crimean War to reconcile the "crux of world politics."

Says William Armstrong Fairburn, in his 106-page booklet, "Forced Labor in Soviet Russia" (Nation Press Printing Co. New York): "What we need in America today is less theorizing, less excusing, less leaning backward, less gullibility, less intelligentsia fence-straddling, and more real honest-to-goodness 'straight from the shoulder' statements of facts." Some of the sophistry practised by Soviet apologists, at home and abroad, with regard to forced labor and kindred matters, is herein shown up. The writer speaks from the point of view of a workingman who has seen the reality and is ready to utter it.

Mary and the Saints.—Catholic devotion to Our Lady is many sided. The titles in her Litany indicate that. However, as Mater Dolorosa she has always been an object of special devotion in the Church. In line with this title and this devotion a Sister of Notre Dame, Cleveland, has prepared "Meditations on the Seven Dolours of Our Blessed Lady" (Pustet. 90c.). They are especially suited to preparing properly for the feasts of the Seven Dolours. The points are brief and practical, and the affections introduced unctuous. While meant for the service of nuns, earnest layfolk will also find profit and inspiration in the little volume.

In Portland, Ore., is being reared under the supervision of the Servite Fathers a shrine to the honor of Our Sorrowful Mother. It stands for a Catholic dogmatic fact which its Reverend Rector, A. M. Mayer, O.S.M., sets forth in "The Cross—Annunciation" (Portland, Ore.: Sanctuary of Our Sorrowful Mother), namely, that the announcement made by Our Saviour, during His crucifixion, of Mary's mystical maternity of the human family was really a last will and testament. The author explains the Johanne proclamation and the theological interpretation given to the

words of the God-Man and then discusses its practical corollaries and implications. The volume includes a sketch of the Servite Order; the liturgy for the feast of Mary Our Mother instituted for the Portland foundation; and a series of brief meditations of Our Lady's sorrows.

Religious women and the devout laity who are accustomed to recite Our Lady's small Office will certainly welcome the edition prepared by Sister M. Mildred, O.S.F., "Little Office of the Blessed Virgin Mary" (Bruce. \$1.75). It and the Office of the Dead are included in the volume, which gives both the Latin and English texts in a very attractive and easily readable format. A preface explains the office in its liturgical setting, and the text is followed by a very complete and felicitous commentary in its different parts from the *Aperi* to *Compline*. This commentary is both informative and devotional and should greatly aid those who use the Office.

About a decade ago the Benedictine monks of St. Augustine's Abbey, Ramsgate, compiled a dictionary of God's canonized servants, of which a new edition is now announced by the publishers. More properly, perhaps, this issue of "The Book of Saints" (Macmillan. \$3.00) should be called a reprint. It simply reproduces the old volume in its entirety and adds four supplementary pages of the Saints since canonized, less than forty new items. For one who has the original the paying of three dollars for these extra four pages would be very disappointing. For those who haven't a copy, it makes a useful handbook of information about God's chosen ones. It suffers, however, for want of an index: few searchers, for example, looking for data about St. Isaac Jogues, would immediately refer to "North America."

Current Plays.—Philip Barry's bright suburbanites and bored sophisticates pass through the normal Barry phases in his latest play, "The Animal Kingdom" (French. \$2.00). All of his characters are well up in the social and artistic spheres. There is Tom, who was apparently well fitted and nicely integrated to Daisy with whom he more or less lived. And there is Daisy who, too late, saw a baby and wanted one. And there is Cecilia who married Tom and tried to settle him as a useful and prominent member of society. But Tom's soul will not be tamed by conventions, nor by a wife who tempts him for the advancement of her own schemes; he will not endure to be classified, as Daisy sums him up, as one with second-hand opinions. He must be integrated, first-handed. And so he returns to his wife, in the final line, meaning Daisy, the mistress. It is clever, but highly distorted.

Travel.—Four hundred pages of bright, chatty and informative talk, together with hundreds of fine pictures, make up the contents of "Seeing London" (Funk and Wagnalls. \$5.00), the ninth volume in the Traveltalk Series. The author is E. M. Newman, the well-known lecturer. There is not a place of enduring interest that he fails to cover in his volume, which is one of the most attractive books on London published within recent years.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AMERICAN HISTORY WORKBOOK. Ruth West and Warren L. Wallace. Allyn and Bacon.
ANIMAL LIFE AND SOCIAL GROWTH. Warder Clyde Allee. \$1.00. Williams and Wilkins.
APPRAISEMENT OF THE CHILD. \$2.75. Century.
CONTRIBUTION OF BELGIUM TO THE CATHOLIC CHURCH IN AMERICA (1523-1857). THE. Rev. Joseph A. Griffin. Catholic University of America.
FOUNDATIONS OF BIOLOGY. Lorraine Loss Woodruff. \$3.50. Macmillan.
FUNDAMENTALS OF TEACHING. G. W. Reagan. Scott, Foresman.
GENERAL BIOLOGY. Frank Merrill Wheat and Elizabeth T. Fitzpatrick. American Book Company.
HISTORY OF THE WORK OF THE CISTERCIANS IN YORKSHIRE (1131-1300). A. Francis Anthony Mullin. Catholic University of America.
"INTO THEIR COMPANY." A Medical Woman, a Girl, and a Wife. 35 cents. Kenedy.
INTRODUCTION TO THE STUDY OF SOCIETY. AN. Frank Hamilton Hankins. \$4.00. Macmillan.
JOURNEYS BEAUTIFUL. Sister M. Maurice, S.C. Sadlier.
LILY OF THE MOHAWKS. THE. Rev. Edward C. LaMore, O.P. \$1.50. Dominican.
MIDIEVAL FAITH AND FABLE. J. A. McCulloch. Marshall, Jones.
OUR NATION'S HISTORY. Willis Mason West and Warren L. Wallace. Allyn and Bacon.
WOMAN OF THE SHEEP. A. Donn Byrne. \$2.00. Century.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Governor Roosevelt and Mother Seton

To the Editor of AMERICA:

The various weeklies using the N. C. W. C. news service have printed a story sent out on July 5 in regard to Mother Seton's kinship with Governor Franklin D. Roosevelt. In this is quoted a letter from the Governor in which he said:

In my childhood days, my father often told me of Mother Seton, for she was a very close connection of the Roosevelt family and her eldest sister-in-law was, I think, my great-aunt. Her distinguished nephew, Archbishop Bayley, was a first cousin of my father, James Roosevelt, and they were very close friends.

The genealogical records indicate that Mother Seton's kinship is based on this connection: Her father, Dr. Bayley, married twice and her step-brother, Guy Bayley, married Grace Roosevelt, a sister of Governor Roosevelt's grandfather. Mother Seton was a Charlton-Bayley, not a Roosevelt, but her step-brothers and sisters were Roosevelt-Bayleys. Archbishop James Roosevelt Bayley was related to the Roosevelt family through his mother and to Mother Seton by his father, her half-brother.

In this connection it is of interest to recall the tradition that Archbishop Bayley was the favorite nephew and conceded heir of his uncle James Roosevelt, whose name he bore. When the nephew resigned his Episcopalian ministry and became a Catholic, the uncle erased his name from his will and the legacy went to found the present Roosevelt Hospital in West Fifty-Ninth Street, New York.

Brooklyn.

T. F. M.

Dr. Stockdale Replies

To the Editor of AMERICA:

We have been very interested to see the type of logic of Father Sullivan's mind after he quoted a sentence or two of ours, uttered in our pulpit of St. James Church, Madison Avenue at 126th Street, New York City, some few Sundays ago. Father Sullivan [in his article, "Is the Church Dying?" in AMERICA, June 11] quoted these two sentences.

Right indeed is Pope Pius in blaming our world depression upon greed. Not so well taken was his opposition to modern atheism, since this is merely a natural and necessary revolt against the impossible Theism still upheld by the Pope and many Protestants, a Theism compatible only with the scant knowledge of the medieval ages.

From this defense of modern atheism, as one might defend a doubting Thomas who through his doubt achieves a finer faith, Father Sullivan proceeds to infer immediately, "Here we have a representative of so-called Christianity rejecting the foundation stone of Faith—belief in a personal, triune God, Creator of Heaven and Earth, the Alpha and Omega of Life." Just from the point of view of mere logic this is very interesting indeed. Just why one who defends modern atheism as a necessary transition from a medieval Theism to a more realistic Theism compatible with our modern scientific knowledge should himself be termed an atheist we would be very happy to have Father Sullivan tell us.

The fact is that the writer happens not only to believe in a Personal God, "Creator of Heaven and Earth, the Alpha and Omega of Life," but he lives in the ever present consciousness and fellowship of communion with this real God of the Real Universe. The writer, however, is absolutely certain that the Church, not only Protestant, but Catholic as well, will die, not within a decade or two, but within a century or so unless it immediately takes steps to free its Theism from the archaic theology that carried belief in Theism during the Middle Ages, and so far as most organized religion is concerned, still carries it in our own day.

One needs only think of Russia, Spain, Mexico, certain South American Republics, and the situation in our own land and elsewhere to realize what the people of the world are going to do to organized religion, unless God is made real to them in ways in which the old traditional theology cannot make God real.

New York.

GEORGE MAYCHIN STOCKDALE, D.D.

[Dr. Stockdale's concept of modern atheism as a half-way place from an old Theism to a new Theism is novel but unsound. If he means that this atheism is not atheism, but a belief in God, or that an atheist can be a believer and an atheist at the same time, he is playing with words, and talk of logic is irrelevant. Atheism and Theism are opposites, and modern science, or any physical science, will never bridge them over, nor will God be found by turning one's back on Him; a new god may be, but he will not be God.—Ed. AMERICA.]

A Title, a Blurb, and a Dust Jacket

To the Editor of AMERICA:

As Catholic reviews have had something to say about the printed matter on the dust jacket of "Frail Anne Boleyn" and as I have heard from persons whose good opinion I value, will you permit me to say that, beyond an occasional suggestion by letter, I had nothing to do with the make-up of the jacket and that the objectionable element in it came as a surprise to me also. After delivering the manuscript and correcting the proofs, I left everything to the publisher. The blurb was put together in the office; I was given no inkling of its contents and I first saw it when a messenger brought me my half-dozen author's copies.

The title given to the book was not mine either, for I had thought of calling it simply "Henry VIII and Anne Boleyn." However the publishers one day called me over the phone and suggested the title "Frail Anne Boleyn," and I agreed with some misgiving, for I had written the book not as a biography of Anne but as an account of a royal love affair which had violently transformed England and a good part of the world. Moreover I am still squirming over the insane subtitle which somebody unknown to me tacked on to it, "And Her Fateful Loves with Henry VIII." No book of mine will ever again go to the public till I have looked at the last comma. I hope I shall never lower the standards of good sense and decency.

The book was written as solid history rather than as the frivolous entertainment the blurb might suggest. I have had the idea of a book on Henry VIII as the architect of the modern English Protestant world and age for over a dozen years and only the exacting labor involved in my two medieval Irish books prevented me from writing it. . . .

"Frail Anne Boleyn" was a book I felt under strong compulsion to write. The thing struck me as an unparalleled love story with a terrible moral, stranger than the wildest fiction, and as such I told it, from an attitude and point of view never taken before. I would like those who know me through my earlier work to remain confident that there was no lowering of standards in doing it.

New York.

BENEDICT FITZPATRICK.

What the Doctors Think

To the Editor of AMERICA:

Many people seem to think that physicians generally favor the spread of information with regard to birth control. Quite the contrary is true. Practically all the physicians whose opinion is worth while are in opposition to the birth-control movement. They appreciate very well that that movement is encouraging race suicide and that already a dwindling population is in sight in most civilized countries. In England and Wales the death rate is now higher than the birth rate. A pamphlet, "A Doctor Speaks Out on Birth Control" (International Catholic Truth Society, Brooklyn) by Dr. Edward C. Podvin, president of the Bronx Guild of Catholic Physicians, brings out the position of the medical profession with regard to this question very well. I commend it heartily to your readers who care to know medical thought on the subject.

New York.

JAMES J. WALSH, M.D.